

# AHOM-BURANJI

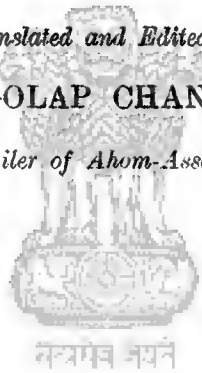
*(With parallel English translation)*

## FROM THE EARLIEST TIME TO THE END OF AHOM RULE

*Translated and Edited by*

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सत्यमेव जयते



## PREFACE

The manuscript Ahom Buranji, in Ahom, was found in the possession of a Deodhai Pandit of Khalaighogra Mauza in the Sibsagar Subdivision in 1894, when I worked as Ahom Translator to the Assam Government under Mr. Gait (now Sir Edward Gait), the then Honorary Director of Ethnography in Assam. The Buranji was written on well-prepared oblong strips of Sachi bark. It was copied and translated with the help of some Deodhai Pandits appointed by Government to teach me Ahom and to assist me in translating the Ahom manuscripts. The English translation is mine.

The Buranji deals with events concerning the Ahoms only, from the earliest times to the end of their rule. This Buranji is almost complete but it gives a very meagre account of the reign of the great Ahom King, Rudra Simha—only the dates of his enthronement and death being given. This was perhaps due to the fact that the charge of writing Buranji changed hands. There is another Buranji in Ahom from the death of Gadadhar Simha to the reign of Lakhmi Simha wherein a full account of the reign of Rudra Simha is given. If the portion containing Rudra Simha's reign should have been incorporated in this Buranji, the record of Ahom reign would have been very complete.

The Buranji is divided into two parts. The first part which begins with and ends in first chapter, is called "Deo-Buranji" (History of heavenly bodies; Deo=a God). The second part containing the remaining chapters is termed "Din-Buranji" (History of the earth; Din=the earth). The Deo-Buranji gives an account of the state of the world before creation and also of creation, down to the descent of Khunlung and Khunlāi from heaven to Mungrimungram with a host of heavenly beings called Tāis. The Din-Buranji deals with the extension of the rule of the Tāis and migration of Shnkapha from his original home at Manlung to Mungduushunkham (Assam—mung=country, dun=full, shun=garden, khām=gold, i.e., a country full of gardens of gold), where his descendants gradually extended their rule all over the country now called Assam, excluding Surma Valley. The rise and fall of Ahom rule and the advent of the British in Assam are also dealt with in the second part.

The original Buranji was divided by the writer into six chapters only without any divisions or paragraphs. Each chapter was written in continuity from the beginning to the end with indiscriminate full stop sign "I". To bring it to the modern line, as advised by the Director of Public Instruction in Assam, Mr. Cunningham, I have separated the rule of each king with the rest by putting a heading over each reign, and marked paragraphs according to my discretion.

The account of events given in this Buranji tally with those given in other Ahom Buranjis as well as with the records left by Mahanmadan writers. Sir Edward Gait got sufficient materials of Ahom rule from this Buranji for his "History of Assam".

This Buranji as well as other Ahom Buranjis (both in Ahom and in Assamese) which I have come across up till now supply very little information on many very important points regarding great personages, such as (1) Lachit Barphukan, (2) Ramani Gabharu, (3) Khampeng Gabharu, (4) Joymati-Kuari and others; and also relating to religious reformers and poets, such as, (1) Sankardev, (2) Madhadov, (3) Damodar Dev, (4) Aniruddhva, (5) Madhab Kandali, (6) Ram Saraswati, (7) Ananta Kandali, and many others. Nowhere in any of the Buranjis, can we get accounts of the establishment of various Satras (religious institutes), such as (1) Auniati, (2) Dakshinpat, (3) Garamur, (4) Kurnabahi, etc. In order to compile a complete Assam Buranji, a writer will have to collect informations on all the above points from Bangsabalīs (family histories) and other records, of which many have not been found out as yet.

This Buranji would not have come to light, had not the Director of Public Instruction, Assam, J. R. Cunningham, Esqr., M.A., C.I.E., taken the trouble of moving the Assam Government to sanction certain amount for the preparation and printing of it. My sincere thankfulness is due to the Director, as well as to the Assam Government for their interest on ancient historical works and for their benign contribution for the preservation of a Buranji, of a race that ruled Assam for a period of 600 years.

JORHAT,

GOLAP CHANDRA BARUA

*The 15th September, 1930*





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नमो भगवते वासुदेवाय



## ERRATA

- Page 37, para. 8, line 6, “Grandson of Kheorat Patar ”—“ of ” should be omitted  
,, 277, Heading to para. 258—“ Simba ” should be read “ Simha ”.  
,, 355, para. 342, line 2—“ Silanrako ” should be read “ Silarsāko ”



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## THE CREATION

5. A lotus plant issued forth from His (Khuntheukhām's) navel. Then a crab was created. After this, a tortoise was created. He also created a large serpent which encircled the tortoise. The serpent had eight hoods which he spread to eight directions. Then he made a large white elephant with long tusks.







[illegible][illegible]

8. Then God, the Almighty, looked down from His abode in the highest heaven and saw that the affairs of the world was not going on properly. He said to himself, I sent them all but not a wise and learned being to guide them. One must now be procured. One learned being, named *Hunkhāmngām* was directed to go to the foggy part of the heaven and remain there. He was also entrusted with the writing of “ Rules and rites ” (vedas as the Ahoms now say so). Another learned being was made. He had wings and his name was *Phukāo*. One Ngāokhām was in the north. Like a piece of eloud he slept on the northern *Meru* with the lustre of a king. His body emitted brilliant light which shone all around. He was in deep meditation.

9. A long time after, one *Pupphishu* who was living at Rungrāi with nine thousand attendants came down and beheld the Meru covered with snow. There he saw Ngāokhām in deep meditation. Then *Pupphishu* caught hold of him and made him king of *Mungklingkhru*. Ngāokhām was also named *Phābutrungsangdām*. His younger son *Phāshi-ip-Shāngdin* migrated to the country "Phākāokhru" and made himself king there. He had four sons. The eldest son was named Inging and made king of the fairy land. He sat exalted on the gold throne. The youngest son, *Chāodākham* was sent down to Munglāi where he became king. Dākham married a princess named *Nāyngshengdāo*. He came down flying northward and arrived in "Umung," a hilly country. He made himself king there and ascended a throne made out of stone. He had four sons. One of them was called *Phāshāngparau*. One three-headed son drowned in water. The youngest one, who was called Ngiringkhām, was also named *Lengdon*. Lengdon had another name called *Sāirephā* as he incarnated from the placenta of *Shāngdām*. Lengdon had a beautiful sister named *Shāngshengdāo*. He gave her in marriage to Dākham. She was given in marriage to *Kanjanphā*. The latter ruled the countries, "Mungnakphā" and "Mungklingkhru."



[illegible]

10. Ngiringkhām came down to the country of the gods and became king there. “Nyāpulaḥ” (ambrosia) was sent down there for which it is called “Jādip” (a land of immortals). He was made lord of eight lakhs of thunders and lightnings. Chāo Dākham had a son, called *Shengtāonyenkāipha Thenkhām*. He came down and became king in Mungthilā. His (Chāo Dākham’s) grandsons were *Khunlung* and *Khunlāi*. They descended to the earth by means of an iron ladder and arrived at Mungrimung-rām, where they became kings.

[illegible]

11. Khunlāi's son was *Chāo-Chāng-bun*. His son was *Chāo-Changnyeu*. Chāo-Taiphā was brother of Chāo-Chāngnyeu. Chāo-Chāngnyeu's son was Chāophā-phanklangjengklangrai. His youngest son was Tāosheñga. One of Khunlung's son's grandson was *Tāoleng-phā*. His son was *Tāongāklem*. His son Chāo-Chāngnyeu. The grandson of Chāo-Chāngnyeu was *Shukaphā*, Shukāphā was succeeded by his son *Shuteuphā*. His son was *Shubinphā*. His son Shukhrāngphā succeeded him. Shukhrāngphā's son was *Tāo-Shukhrampphā*.

[illegible]

12. In lākni Kāsheu, Khunlung and Khunlāi came down and arrived in Mungrimungrām. Khunlung's son Taolulu made himself king of the country called Khenāmmung where cowries were available.

[illegible]

13. Tăokhunkum, the son of Tăolulu became king of Mungrimungrăm. Chăotăiphă ruled the country Măolung. Pămeuplung was king of the country called Bithilă. Phuchăngkhăng reigned in the country Kingdăo.







dressed, she started and proceeded on and on in the burning rays of the sun. Then she approached the beautiful royal palace of Lengdon dazzling in the sky. She entered into the council hall and kneeling down before the throne of Lengdon bowed down her head. A soft mat was spread down and she sat on it. She then addressed Lengdon thus:—"O ! Lengdon ! Lord of eight hundred thousand thunders, be pleased, to tell me soon the cause of your inviting me." Lengdon replied gravely, "there is no king of my family on the earth. The wide earth is in disorder. None of our descendants are there. I have called you in to help me in selecting some one of my family, whom I may send down to the earth. I also want help from Lāokhri, the holy heavenly poet." Lāokhri heard what Lengdon said.

3. Then Jāshingphā said to Lengdon, "I think some one of the young princes of our family should be sent down from heaven to rule the earth. It would be better for you, if you send words to the great powerful king, Thenkhām and take his advice in the matter."

4. Then Lengdon wrote a letter to Thenkhām and ordered Lengsheng, the lord of light, to go to him. Lengdon handed over the letter to Lengsheng. The latter bowed down his head with great respect and made preparation to start. He rode on a horse and proceeded swiftly with the motion of wind. He advanced on day and night without a halt in obedience to the word of the most powerful Lengdon. He arrived at a place adjacent to the country of Thenkhām. The sun set in the west. The tigers and the bears came out from their places of retreat. Lengsheng entered in a village. The inhabitants of the place welcomed him and offered him rice and eggs in abundance with great esteem, as he was a messenger from Lengdon. He alighted from his horse. The villagers enquired of him the cause of his coming to Thenkhām. They addressed him thus :—" we know that both the kings (Lengdon and Thenkhām) are in good terms. They sit on the same throne. Neither Then-











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11. ឆ្នាំ ១១ ឆ្នាំ ១២ ឆ្នាំ ១៣ ឆ្នាំ ១៤ ឆ្នាំ ១៥ ឆ្នាំ ១៦ ឆ្នាំ ១៧ ឆ្នាំ ១៨ ឆ្នាំ ១៩ ឆ្នាំ ២០ ឆ្នាំ ២១ ឆ្នាំ ២២ ឆ្នាំ ២៣ ឆ្នាំ ២៤ ឆ្នាំ ២៥ ឆ្នាំ ២៦ ឆ្នាំ ២៧ ឆ្នាំ ២៨ ឆ្នាំ ២៩ ឆ្នាំ ៣០ ឆ្នាំ ៣១ ឆ្នាំ ៣២ ឆ្នាំ ៣៣ ឆ្នាំ ៣៤ ឆ្នាំ ៣៥ ឆ្នាំ ៣៦ ឆ្នាំ ៣៧ ឆ្នាំ ៣៨ ឆ្នាំ ៣៩ ឆ្នាំ ៤០ ឆ្នាំ ៤១ ឆ្នាំ ៤២ ឆ្នាំ ៤៣ ឆ្នាំ ៤៤ ឆ្នាំ ៤៥ ឆ្នាំ ៤៦ ឆ្នាំ ៤៧ ឆ្នាំ ៤៨ ឆ្នាំ ៤៩ ឆ្នាំ ៥០ ឆ្នាំ ៥១ ឆ្នាំ ៥២ ឆ្នាំ ៥៣ ឆ្នាំ ៥៤ ឆ្នាំ ៥៥ ឆ្នាំ ៥៦ ឆ្នាំ ៥៧ ឆ្នាំ ៥៨ ឆ្នាំ ៥៩ ឆ្នាំ ៦០ ឆ្នាំ ៦១ ឆ្នាំ ៦២ ឆ្នាំ ៦៣ ឆ្នាំ ៦៤ ឆ្នាំ ៦៥ ឆ្នាំ ៦៦ ឆ្នាំ ៦៧ ឆ្នាំ ៦៨ ឆ្នាំ ៦៩ ឆ្នាំ ៧០ ឆ្នាំ ៧១ ឆ្នាំ ៧២ ឆ្នាំ ៧៣ ឆ្នាំ ៧៤ ឆ្នាំ ៧៥ ឆ្នាំ ៧៦ ឆ្នាំ ៧៧ ឆ្នាំ ៧៨ ឆ្នាំ ៧៩ ឆ្នាំ ៨០ ឆ្នាំ ៨១ ឆ្នាំ ៨២ ឆ្នាំ ៨៣ ឆ្នាំ ៨៤ ឆ្នាំ ៨៥ ឆ្នាំ ៨៦ ឆ្នាំ ៨៧ ឆ្នាំ ៨៨ ឆ្នាំ ៨៩ ឆ្នាំ ៩០ ឆ្នាំ ៩១ ឆ្នាំ ៩២ ឆ្នាំ ៩៣ ឆ្នាំ ៩៤ ឆ្នាំ ៩៥ ឆ្នាំ ៩៦ ឆ្នាំ ៩៧ ឆ្នាំ ៩៨ ឆ្នាំ ៩៩ ឆ្នាំ ១០០ ។

phants bordered with polished gold, eut on the walls of the city, shone exaltingly. The houses in the city were all of gold. One's eyes would dazzle to look at the palace of Lengdon. The roof of the palace was of polished gold. The rafters were of gold, which being decorated with precious stones shone brilliantly. Lengsheng reached the city of Lengdon and alighted from his horse. He entered into the palace of Lengdon. There he saw that Lengdon was sitting on a throne of nine grades and emitting lustre from his body. Lengsheng, then, greeted Lengdon falling prostrate before him. Lengsheng, then, began to speak, "O, Lord!" your nephew, Thenkhām, spoke to you thus:—"Tell my unele king, the Lord of thunder, that I have carefully considered what he has said. I agree to his proposal. I am, however, afraid to send down an incompetent being from heaven for he may not be able to rule the earth properly. I fear, Lengdon may make war. There being none on the earth, of the family of the Lord of thunder, the wide earth is in disorder. I, therefore, think of sending down his grandsons to the wide earth." O! Lengdon, the Lord of heaven these were the words sent to you by Thenkhām, the great monarch.

11. Thus spoken the words of Thenkhām, Lengdon convened a meeting of his counsellors to have a consultation with them. Jāshingphā, who knows all things, was called in. The good politician, Lāokhri, the oldest of the gods, was also summoned. They then began to discuss on the subject. Lengdon said, "I intend sending down my grandsons to the earth. They will be able to rule the earth and get homage from all. They will be masters of wealth, since they have descended from God, the Almighty." Lengdon also repeated the words of Thenkhām which he heard from Lengsheng. Then Lāokhri agreed to the proposal. Jāshingphā too expressed her favourable opinion. They also promised their help. Then Lengdon asked all the gods their opinion and explained the matter to them. Lengdon was sitting on the gold throne and



























[illegible]

any of them lives by oppressing others, he should be sent to exile. If he wants to clear himself of the sin, he should sacrifice three white buffaloes, four white oxen and some hogs to gods. He should also give a feast by killing cows and buffaloes. He should make offer of gold and silver to the Deodhāi Pundits. He must ask pardon from all kneeling down. All his properties are to be confiscated. He should also greet you. He will, then, be cleared of his sin. In Munglung (now Assam) there are no pure things. If any body robs his mother or if an elder brother takes his younger's wife as his, none should have a look at him. If it happens to any body to come across such a culprit he should cast his eyes to the sky. If any body commits rape on his daughter-in-law or on his brother's wife, his heart should be pierced with the point of a knife. Such sinners are not to be looked at. If they are not put to death, they should be driven to a jungle which is frequented by tigers and bears. If you wish to purify such persons, you must collect all the people and inform Lengdon by sacrificing ten cows. All the holy things are to be collected there and "*Shengdeo*" too. The culprits should kneel down before the heavenly king. A feast should be given by killing cows and buffaloes. Gifts should be offered to all. The culprits should be allowed to drink a quantity of the water with which *Shengdeo* be washed. Then he should perform 'Rikkhvan' ceremony (a religious ceremony performed to get a new life). After this, he should be stripped off of his garments and allowed to go naked. If a person weds a girl of his own family, he should not be allowed to go with impunity. In order to cleanse off such a man of his crime, gods should be worshipped by sacrificing three cows and some buffaloes. After this, the Deodhāi Pundits will bring holy water and offer nine *mehengās* (stands full of offerings) to the gods. The Pundits in order to purify the culprit, should sprinkle holy water on his body. His whole garment should be taken off and he should be allowed to go away naked. He should relate



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the story of his crime to the people at large. Any body mixing with a sinner, may be cleared of his sin, if he offers a feast by killing cows and buffaloes. But those persons who kidnap women and usurp other's property, should be put to death. Those who commit rape on their mothers, their brother's wives and daughters-in-law, should be put to death also. The females should not be allowed to be united with other male persons. The hands of the females should be bound together towards the back, and they should be made to pay homage to the gods by falling prostrate on the ground. After this, they are to be cleansed by making them wash their bodies with water purified with holy plants. I send you down to the earth. The people of Mungdun (Assam) will pay you tributes. You must not forget my instructions, when you will be the rulers of a wide country. Lengdon wishes you to be great kings and take tributes from all."

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18. Then the two princes (Khunlung and Khunlāi) greeted Lengdon ten times kneeling before him. They saluted heavenly Lāokhri and Jāshingphā, the goddess of learning. Both of them knelt down before Chumphārungmung, and placed the gold idol in the box.



























### MISCELLANEOUS ACCOUNTS.

नन्वपि च भवति

नन्वपि च भवति

2. Tāolulu, the eldest son of Khunlung, became king of Mungrimungrām. There he reigned till his death. His son, Chāo-Chāngbun succeeded him. When Chāo-Chāngbun died, his son, Chāo-Chāngnyeu became king of Mungrimungrām. His brother, Chāotāiphā, succeeded him. When he died, his son, Phānlangjeung-Klangrāi became king. After his death, his brother, Tāongāklem got the throne. Tāongāklem was succeeded by his son, Tāokhunming. When the latter died, his son, Tāokhunkum succeeded him. He was inherited by his son, Chāo-Tāihung. His eldest son was Chāo-Tailung and the youngest, Pameoplung. Phuchāngkhang, the third, succeeded him. Phuchāngkhang had three sons, two of them became kings of some better neighbouring countries, and Shukāphā, the third, succeeded him. Shukāphā, being unwilling















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amshang, Chāo-pet-Khām, Shengpim, Shenghanan, Thāomungkatkhām (Sonāri-hātar Gohain), Thāomung Blaksheng (Chapāguniā Gohain), Thāomung Khen-nāng, Thāomung Chāokhām, Thāomung-khenteu Langidamkukāi (Langidām Bhattalia Gohain of Guimela family), Neomung Tithāo-Bānlung (Bānlungia Neog) Thāomung Nāmdāng (Namdangia Gohain), Thāomung Nābing (Nagarial Gohain), Thāomung Sāring (Sāringiā Gohain), Chāo Shāmkhring and Chāo-Ring Penshā.

7. Shuklenmung made a Ganak, a Neog; one Tāimungia, a Gohain; and one Dhanudharia, Bargohain. Shukhrāmpā created one Lefera, a son of a maid-servant, a Neog. Shushenphā made one Mōmaitamuli, Barbaruā.

8. In lākni Dāprāo (*i.e.* in 1611 A.D.) Shūshenphā made a town at Pāchnai. In lākni Raimit (*i.e.* in 1612 A.D.) a fort was constructed at Suffry. In lākni Rungmāo, (*i.e.* in 1617 A.D.) he built a town at Kathālbāri. In lākni Kāsheu (*i.e.* in 1619 A.D.), the King threw up a fort at Tulasijān. In lākni Raishān, he made a town at Tengābāri. In lākni, Bungplāo (*i.e.* in 1624 A.D.), a town was made at Marangi. In lākni, Dapcheu (*i.e.* in 1628 A.D.) a fort was constructed at Lakhai.

Chão-Shuramphā made one Lāhu, Barbarua. In lākni Rāingi (*i.e.* in 1652 A.D.), a fort was erected at Difalumukh. In lakni, Khutshi (*i.e.* in 1666 A.D.), a fort was made at Tolothāpata and another at Kathālbari at the mouth of the Kauhārini. In lākni, Tāoshingā (*i.e.* in 1668 A.D.) a fort was constructed at Pandu Harāighāt.







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ហើយ ចូល ក្នុង គោលការណ៍ ចូល ក្នុង ផ្ទៃ ។

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4. ពាក់ដំឡើង ក្នុង អំឡុង ពេល  
រវាង ចាប់ពី ថ្ងៃ ទី ១ ខែ មិថុនា ឆ្នាំ ២០១៩ ដល់ ថ្ងៃ ទី ៣១ ខែ ធ្នូ ឆ្នាំ ២០១៩

3. In the reign of Shuhānp̄ha Khām-peng was the Prime Minister. In Chāo-Shukhāmp̄hā's reign the following were the chief officers;—Lapet Bargohāin, Lāngidām's son, Phrāk̄hām; Lāshāilun; Lāngikhen; Lāshāikh̄ring; Lukmung of Burāgohāin family, Itān Barpatra Gohāin; Chāo-Chansheng; Lāmu Gohāin; Āhu Barpatra Gohāin; Chāo-Kankhām and Chāo-Āiba-khām of Barpatra family; Khāmlung's two brothers, Phunkā and Uduṭlung; Lāngu Gohāin; Lāshām's grandson Lānkhreorat; Lāngi Neog of Phiciphā family; one Nāreo Kuchari who was brought in by the Bargohāin; Nāreo's three sons, Lāhan, Lāngu and Kantām Parbatīā Baruā; Lāshām Gohāin; Lānbakal Neog; Mingshā, a war captive; Pānikhochā; Shāmching-ring Lāman Barua; Shepeta Barua; Lāngudām Baruā; the son of Langidām; Lāndāobi; Lāngi Lānrankap; one of Lādām family of Simaluguri; Chāo-Shāikhām; Chāongudām's two brothers, one Lukehu and the other Nāngrāmkap; Nāngrāmkap's son, Māphang, who died of hunger; Ikhek Buragohāin; Shukhāmsheng, a son of a female slave, Chāoring Āokhring of Bānruk; Lādām's son Phirangkhān; Lāngiden of Leshāi family and Shām-Chāo-Khām.

4. *Shupatpha alias Gadadhar Simha*.—In lākni Rāishān (i.e. in 1681 A.D.) in the month of Fagun, Shupātphā, the great, became king. In lākni Mungrāo







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Mashāi descended from Mahung, a descendant of Pujakji. Siring Phukan was a conveyor of Sheng (Somden) .





















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family from Tipām. This family formerly used to supply the king with brinjal. With the help of the headman of the Matāk family, the king's soldiers, advanced on conquering the Nagas. The Matak was liked very much. Afterwards, Kang-guan Bargohāin named him, Lan mākkhru. The Matak descended from Phukhāo family (a family originated from seeds sewn). In the ancient time, the heavenly King Shukāphā conquered the Chutiās, the Kuchāris, the Matak, the Barāhis, the Nagas and one Kamatāswar. They were allowed to remain as they were on the condition of offering tributes. Then the king appointed three Katakis, one Kamatāswar, one Chutia of Matak origin, and one Kuchari of Naga origin. These Katakis had to realize tributes from the above mentioned people. After this, the King Shukāphā arrived in this country. He got homage and tributes from all. One Mimun Matak came to offer tributes and expressed his willingness to remain with the king. The heavenly king favoured the man and made him Mimun Patar. The king got a Tāi family and named it Matāk Patar. Shukāphā, the great, found an old man and named him Thāomung Timā. He was given to the charge of the Bargohāin. He belonged to the *mau* clan of the Tāikalangiā Ahoms. When the King Shukāphā came down from the hill, he brought with him a Tāikalangiā Ahom family.



## CHAPTER VI.

## KHUNLUNG AND KHUNLĀI.

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1. In Lākni, Tāoshingā, the earth was overflowed with the water of deluge. In Lākni, Kamut, the surface of the earth was made hard by burning. In Lākni, Kāpshān, a pumpkin seed was sown on a high place. Next year, a pumpkin fruit burst out and men came out of it. In Lakni, Dapṛāo, seeds of men were sown. Next year, the seeds burst and men came out of them. But the earth was not yet thickly populated. In lakni, Rāimit, the eldest son of the Lord of heaven, came down and created a number of men. Next year, one Thāolipling and one Thāobānshing were sent down to teach the men of the earth the rites and principles. There were no kings from Lākni, Rāimit to Lākni Tāoshi (*i.e.*, for 6 years). Lengdon, the Lord of thunder, asked Thenkhām to go to the earth and rule over it. Thenkhām was not willing to go to the earth. Having collected his ministers, he said: "we have a great number of sons and grandsons in heaven but no one of our family is ruling on the earth, we should, therefore, send down some one of our family to rule the earth." In Lākni, Kāsheu, they sent down Khunlung and Khunlāi to the earth to become kings there. They descended from heaven and arrived in Mungrimungrām with eighty lākhs of Khuns (great persons). They were supplied with a sword, a drum and a royal umbrella. The elder was called Khunlung and the younger, Khunlāi. Before they were sent down, they were taught to rule in harmony. They were further said, "as a man quarrelling with his father-in-law, may incur the loss of his wife, so if you quarrel amongst yourself, you are sure to lose your royal power."

2. Khunlung and Khunlāi were ordered to come down to the earth by means of a ladder which was prepared for their use. All the great chiefs made themselves ready to follow the princes. Khunlung and Khunlāi were supplied with all the necessary things. A royal



















































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(i.e., in 1422 A.D.) Chāophā Shujāng died. He reigned for a period of fifteen years.

CHĀOPHA SHUPHAKPHĀ.

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20. Chāophā Shuphakphā succeeded Chāophā Shujang. In lākni, Kasheu (*i.e.*, in 1439 A.D.), Chāophā Shuphakphā died. He ruled the country for full seventeen years.

CHĀOPHĀ SHUSHEN.

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21. Chāophā Shushen succeeded Shuphakhphā. A daughter of one Chāo-dangjeklāng, a great man of Tipām was married to Chāophā Shuphak. She was the mother of Chāophā Shushen. In lākni, Rungshen (*i.e.*, in 1487 A.D.) in the month of Ashār, the day, suddenly, became as dark as night and boiled unhusked rice also germinated. The Nagas of Tangashu village revolted. The king marched with an army against the Nagas. A battle was fought on the hill in Bānruk. One hundred and forty men of the side of the king were killed. The Bānrukīā Gahāin and Parbatīā Hazarika were also killed. The king and his son returned after having defeated the Nagas. In lākni Tāoshingā (*i.e.*, in 1488 A.D.) in the month of Jaistha, Chāophā Shushen died. He reigned full 49 years.

CHĀOPHĀ SHUHAN.

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22. Chāophā Shuhān succeeded the throne. In lākni Kāmūt (*i.e.*, in 1489 A.D.) the king sent one Eomung to construct a fort at the village, Tangshu. In lākni, Kāpshān (*i.e.*, in 1490 A.D.) in the month of Chaitra, a war with the Kachāris broke out. Chāophā Shuhān gave Chāophunlung Khāmpeng, the command of the war. He advanced with his army on an elephant, Pāirin. Khrungnāngsheng was made war Neog. They, then, halted on the other side of the Dikhau river in a body to meet the enemies. The Kachāris fell suddenly upon the king's army and pressed them hard. Khrunāngsheng, being unable to hold his ground against the enemies,



គេ ឡើយ ពួក កង ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។ ពួក កង ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។ ពួក កង ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។

retreated. The Kachāris made a hot pursuit after the king's army which entered into a jungle to protect themselves from the attack of the enemies. Chāophunlung Khāmpeng fled on the elephant, Pāirin, from the field of battle. One hundred and twenty persons of the king's army were killed. The Kaehāris overtook Tangshu Neog and killed him. Chāophā Shuhān crossed the Dikhau river and pitched his tent on the side of the Dikhau. The king offered a girl named Jekhring to the Kachāri Raja with a male elephant, a female elephant and twelve female slaves. The Kachāris returned to their country.

23. បើ ពួក ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។ ពួក កង ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។ ពួក កង ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។

23. In the ancient time, Thāomunglung Kāngteu accompanied the king (Shukāphā). Chāophunlung Khāmpeng descended from him. Chāokāngbānruk was a descendant of Thāomungnāngrung. This family had two men, Phrangnungbān and Tekchāngnyeu. In lākni, Daprāo (*i.e.*, in 1491 A.D.) Chāophā Shuhān made Chāokāngbānruk, Bargohāin and Phunlung Khāmpeng Rājmantri Buragohāin.

24. បើ ពួក ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។ ពួក កង ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។ ពួក កង ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។

24. It happened that the Tāirubāns (a class of Ahom) stole king's paddy. Chāophā Shuhān arrested them and made them pay one hundred rupees. Sometimes after, the king, one day ordered the Tāirubāns to repair kings meshāng (raised bamboo floor). They lay concealed twenty pointed bamboo pieces among other bamboos. Chāophā Shuhān, when he was sitting in the projecting part of the meshāng (tup of the house) was pierced to death with those pointed bamboo pieces by the Tairubāns. The king was murdered in lākni Mungkeu (*i.e.*, in 1493 A.D.). He ruled the country for full five years.

#### CHĀOPHĀ SHUPIM.

25. បើ ពួក ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។ ពួក កង ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។ ពួក កង ទ័ព ច្រើន ណាស់ បាន ចូល មក វាយ ចំ ក្នុង ព្រៃ មួយ ទៀត ដែល មាន ឈ្មោះ ថា ជ្រៃ ក្រវាញ ។

25. Shuhan's son, Chāophā, Shupim, succeeded him. In lākni, Kātplāo (*i.e.*, in 1495 A.D.), the Burāgohain rebelled











































नमः ३०

38. In Iakni Dāpplāo (*i.e.* in 1531 A D.), the heavenly king, Shuhum, despatched Chāolung, Shuklenmung, Chāolung Sāring, Chāo Shukhring, Thāomunglung Phrāshenlung and Chāo-Shenglung Klangsheng to construct a fort at Mārāngki (Marangi). They then proceeded there, threw up a fort and put up in it. The Kachari king sent his brother, Detchā to attack our men in the fort at Mārāngki. Chāophā Shuklenmung and Chāolung Sāring rushed out of the fort with all other great men and fell upon the enemies. The Kacharis were defeated, Chāolung Saring killed Detchā, the brother of the Kachari Raja and took possession of some swords, brazen pots and cloths. The news reached the king, Chāophā Shuhum, who despatched Thāomung Katāk to reinforce the fort at Mārāngki. Then the heavenly king and his son, rowing upstream the river Nāmtimā (Dhansiri), arrived at the



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mouth of the Jangtimā (Dayāng) river and assembled all his force there. A fort was constructed there. They then advanced upstream the river and halted on a high sand bank. In the dead of night, a body of our men advanced from the sand bank and set fire to a town of the Kachāris. In the next morning, the heavenly king having left his ships behind, advanced with his armies and arrived at a place called Denggnut. The Kachari Khunbāo (Deka Raja) was putting up in the town. Chāophā Shuhum remained in the rear and sent Chāophā Shukenmung, Chalung Sāring, Chāo Shukbring, Chāolung Shuklan, Chāolung Shuteng and all the high officers to fight with the Kachāris. Thāomung Klingkhām, Sheng Hanan and Shegkungren were despatched on the right hand side to attack the enemies near the Khāmnāmtimā (Sobansiri). All of them marched off quickly and delivered an attack on the enemies. They captured Mentārilung (Barmajindār). The Bāo (Dekā Raja) of the Kachāris fled away on the back of a horse. Our men chased after him up to the brick town (Itānagar). The Kachāri king, and his brother, the Khunbāo fled to Kakat. The heavenly king, leaving the brick town, came to and halted at Mālipathār. Chāolung Shulung, Thāomung Shenba and Thāomungbānbalam joined with the king. Then the heavenly king ordered his ministers, attendants, soldiers and labourers to assemble together. After this he removed his camp to Lengngut. The Kachāri Raja Detsheng sent his brother with an offer of two hundred rupees to the heavenly king to pray the latter to help the former in regaining his father's dominion which was arrested from him by force by Khuntārā. Detsheng's brother accordingly came to the heavenly king and said, "my brother wishes to offer our sister to your Majesty and come to pay his respect to you if your Majesty be pleased to re-install him to our ancestral kingdom." At this, the heavenly king sent a Katāki in the company of the brother of the Kachāri Raja with the message that if the Kachāri Raja would give him his sister, one thousand







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41. Chão Shenglung and Thāomung Shenba met the Ujit (the great Ujir) at Temeni. A great battle was fought in which Thāomung Bānbā (Bandungia Gohain) was killed. Our men got a complete victory. The Ujit left his fleet and fled away on land on a horse. Chão Shenglung advanced forward and constructed a fort at Kangariparā, Thāomung Shenba came back to the Capital. Sheng Hanan brought with him a gold umbrella, a silver umbrella, all the guilted articles dedicated to a temple, a silver stool, a gold stool belonging to a Deoghar and the elephant formerly given by the Koch king. He made over all the spoils to the heavenly king at Diling. Then the heavenly king ordered Thāomung Klengkham to proceed to and stop at Shāolā (Sala). Sheng Hanan was stationed at Bharali. The king instructed them all to help each other on the event of any one of them being attacked by the enemies. When the Musalmans advanced forward to attack our armies, they joined together as instructed by the heavenly king, for united action. The Musalman Nawab Bitmalik and the great Ujir advanced on and got all the land and naval forces (consisting of one thousand horse and one million men) in order of battle. Our armies, too, kept themselves ready to meet the enemies. The great Ujir and Bitmalik marched on horseback and laid seige on the fort guarded by Shenglung (the Barpātra Gohain). Shenglung sallied out on an elephant named Pāirin and fell upon the enemies. A hot battle was fought in which the tail and the lower part of a leg of the elephant Pāirin were cut off. Thāomungklengkham and Thāoshangmungbing attacked the enemies by mounting on the elephants, Pāirak and Paikāi respectively. Shenglung Klangsheng severed Bitmalik with his sword. The other Musalmans fled away. Our armies pursued them up to Khāgarijān. The elephant Pāirin being disabled to proceed forward for his sores, was sent back Shenlung (the Barpātra) killed great many horses and captured one hundred alive. The king called back Shenglung Thāomung Klengkham and Thāomung



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bing. They came back accordingly and offered the king fifty horses, many guns and cannon and other articles which they got possession of by defeating Bitmalik. The heavenly king offered a girl to Shenglung and rewards to the rest according to their services. The king took back the men put under Sheng Hanan for his not offering the king the spoils which he obtained in the war with the Musalmans. In Lākni Rāngi (*i.e.*, in 1532 A.D.), the heavenly king sent many high officers with Shenglung to construct a fort at Teomeni. They proceeded accordingly to Teomeni and erected a fort there.

42. In the month of Dinruk (Bahāg), the king of Bengal (the Musalman Nawab of Bengal) sent an expedition under a General called Turubak (Turbak). Turubak, with thirty elephants, one thousand horses, many guns and cannon and other war weapons took his march and entered in our territory. They made a fort and lived in. Then the heavenly king sent for Chāolung Shulung, Thāomung Klingkhām and Thāomung Blaksheng. All of them came to the king at his call. The king ordered them to go to and reinforce Shenglung. They, then, marched off and joined with Shenglung (Barpātra Rajmantri). The king, again, despatched Chāophā Shuklen, Chāo Sāring, Chāo Shukhring and Thāomung Phrashenmung. All the great men of our king assembled in the fort of Shenglung. The king ordered one Bāolā, a Deodhāi Pundit, to examine the legs of fowls. He found in the calculation as follows: "if the enemies are to attack us by crossing the river, our army is to get victory but on the other hand, if our army is to attack the enemies by crossing the river, we are sure to sustain defeat."

43. Now and then, bodies of Musal-  
mans on horse unexpectedly approached  
our camp and killed a man or two  
in each attempt with arrows or by  
gun-shots. In spite of the prediction of  
the Deodhāi Pundit, Chāophā Shuklen-  
mung rushed out of the camp and







































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elephants with howdās on, a large quantity of silver and gold and many other things were sent with the princess. Or their return, the Katakis were given fifteen horses, two elephant pads, a quantity of gold and a letter.

56. In the month of Dinruk (Baisakh), the king and the Jubarāj (Shuklenmung) amused themselves in cock-fighting. In the month of Dinchit (Jaistha), the heavenly king had high words with his son, the Jubarāj. Shuklenmung proceeded to Garhgaon. In Lākni Tāoshān (*i.e.*, in 1538 A.D.), Chāopha Shuhumung called in Chao-Shukhring and after having had a consultation, sent him to bring back Chāopha Shuklenmung and Thāomunglung (Bargohāin). Chāopha Shuklenmung said that Chāolung Shuleng should come to take him. Then Chāo Shuhumphā sent Chāolung Shuleng. Chāolung Shuleng met Thāomunglung. After having had a talk with Thāomunglung, Chāolung Shuleng came back. In the month of Dinshām (Māgh), the heavenly king proceeded to Bakathā and sent one Deoghariā Deodhāi Pandit to bring in the mother of Shuklen. When the queen arrived, the king made her take an oath of fidelity in the name of the gods by plunging her hand in holy water. Chāopha Shuhummung returned to Dihing. The mother of Garhgayān Raja (Shuklenmung) came back to Charāideu. Shuklenmung being infuriated with rage, formed a plot to kill the king in the night time. He bribed money and horses to some of the conspirators. They came to the gate of the city but being afraid had to return. A Kachāri, in disguise, could manage to enter into the city. He kept a knife concealed in his body and stealthily entering into the king's sleeping room in the dead of night plunged it into the heart of the king. Chāopha Shuhum expired. The Kachāri was caught and executed. In Lākni Karāo (*i.e.*, in 1539 A.D.), in the month of Dinshām (Māgh) Chāopha Shuhum met his death. He ruled the country for forty-three years.



**CHĀOPHĀ SHUKLENMUNG ALIAS  
GURHGAYAN RAJA.**

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59. ឈុំក្រដាស ក្រដាស ក្រដាស ក្រដាស ក្រដាស  
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57. Chāophā Shuklenmung made himself king. In Lākni Kapmit (*i.e.*, in 1540 A.D.) Chāophā Shuklenmung fell ill. He proceeded to Tāimung and stopped there. In Lākni Dāpkeu (*i.e.*, in 1541 A.D.) Chāophā Shuklenmung proceeded to the Kachāri country. On his return, he named Chāolung Shutāmā as Chāolung Tāmā. In Lākni Raicheu (*i.e.*, in 1542 A.D.), the heavenly king sent Chao Shukhring to Saring to replace Chāolung Saring and named him Chāolung Lānchāng. The heavenly king made Saring Raja, Tipam Raja, Namrupia Raja Saring Raja and Tipam Raja Nāmrupiā Raja. The heavenly king proceeded towards the Kachāri country. When he arrived at Dāukā, he heard the news of the death of his mother. He then returned to the capital. Chāolung Shuleng was sent to the Kachāri country. Chāolung Shuleng proceeded to and arrived in the Kachāri country. He erected a fort near the river Tilāo (Lohit). The Bara Bhuiyās paid their homage to the heavenly king on the side of the Kapili river. Then the king came to the Kachāri country and therefrom he made a land march. He arrived in Saring where the people at large welcomed him with great rejoicings. From Saring, the king came to the capital.

58. In the month of Dinuk (Baisakh) the Chutiās fell upon Hanan near the Desang river and killed him. They carried away his wife and son. Chāolung Timā devastated the Chutiā territory as a reprisal for the Lāknis, Mungplāo and Plekngi (i.e., from 1543 to 1544 A.D.). The heavenly king, then, called back Chāolung Timā. Chāolung Shuleng was made governor of Kachari country. In Lākni Kātmāo (i.e., in 1545 A.D.) Chāopha Shuklenmung showered great favour upon Chāolung Shuleng.

59. In Lākni Khutshi (*i.e.*, in 1546 A.D.) the Koches invaded our country. Thāomunglung (the Bargohāin) was not



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in favour of fighting with the Koches. Thāomung Bānlung Dāopem (Dāopem Bānlungīā Gohain) paying no heed to the word of the Bargohain marched to the Tikārāi (Dikrāi) river to fight with the enemies. Our men crossed the Tikārāi twice and attacked the enemies but were repulsed. The Bargohain joined with our force. The Koches landed from their ships and discharged a great many arrows, some of which struck Thāomung Nānglāo and his elephant. Thāomung Nānglāo tumbled down. Thāomung Khenteu (Bhatialiā Gohain) mounting on an elephant reached the place and picked up his brother Thāomung Nānglāo. The enemies in a body attacked our army and cut a great many persons. Our men being unable to resist the attack took to their heels. Thāomung Bānlung's elephant, Pāirin and Shengkungren with his elephant were killed. Luk Hanan died fighting on his horse. Thāomungdoi (Parbatīā Gohain) fled on an elephant leaving the fort, and entered into a forest. One Daikhru fled away from the field of battle, leaving his horse. Our armies were dispersed. They retreated to Karangā whence they proceeded by the Tilāo and halted at Kaliābar. Langidām Neog of Guimela family and Thāomung Bānlung shot arrows to the enemies from ships. But our bow-men left the place and fled away being pursued by the enemies. In the next morning our armies reached Shāolā. The enemies advanced and overtook our armies at Shāolā. A great battle was fought there. Thāomung Khenteu, Thāomung Shenba, Thāomung Blak-Shengmung, Thāomung Nāngnāo, Thāomung Nābin, Thāomung Nānglāo, Thāomung Saring, Chāoshām-khring, Chāoring, Pensharing, Shāngkhām, Pāilāng Chāoring and the Phukinmungs (Rājkhawas), altogether the chiefs of twenty swords joined in the battle. Thāomung could not get better with the enemies. The Koches, however, began to waver, being attacked with elephants. Some of them entered into forest, some into ships and nine fell dead in the field. The Koches proceeded to the Tilāo. Thāomunglung Lakkanru proceeded on and joined with Thāomung in the town















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of Shenba and Lapet, the son of Shenglung also joined with them. They were put to death by order of the heavenly king.

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67. In Lākni Kāhshingā (*i.e.*, in 1560 A.D.) the grandson of Pratap Rai invaded our country. One Shālu Bhuiyan joined with him. Both of them coming upstream the Brahmaputra, halted at the mouth of the Dikhau river. Hearing this, the king sent Thāomunglung Chanhām, Chāo-Phuphrang and Chāo-Shenglung with an army against the enemies. They marched accordingly and attacked the enemies at Dikhaumukh. Our army defeated and vanquished them. One Tāokan and one Chāonangkap, a son of a Deodhai Pandit were put to death for their letting fall the long cloak of the king on the way. In the month of Dineipit (Āhin), the king despatched Chāomankhām and Shengdang with a large number of persons to construct a fort at Bukā and stop there. In Lākni Dāpmut (*i.e.*, in 1561 A.D.) Chāophā Shukhām directed Chāo-Phuphrang to proceed to Bukā and remain in the fort there. In the same year, the king transferred all who were at Bukā to Shāolā. In the month of Dinshām (Māgh), the king ordered prince Chāotu to go to and remain at Shāolā. Thāomunglung and other officers were also allowed to stay there. The heavenly king sent an elephant, an umbrella, a bān (a cup), a sword, a gun, a silver stand and a Belā (a water pot) to Chāotu with other things. The heavenly king ordered Chāo-Shāng-rāi to proceed to Shāolā at the head of a body of men including Marintan Hātimuriā. Chāo Phuphrang (the Buragohāin) proceeded to Shāolā, taking with him an elephant, an umbrella, a cup, a sword, a gun, a silver stand and a silver water pot. Bakatiāl Hātimuriās and Mariātan Hātimuriā were given in his company.

68. ឃ្លាត្តិ ៩ ឃ្លាត ចំ ប៉ុន្មាន ឃ្លាត គេ  
គេ ឆ្ងល់ ប៉ុន្មាន ឃ្លាត គេ ឆ្ងល់ ប៉ុន្មាន ឃ្លាត

68. In Lākni Rāishān (*i.e.*, in 1562 A.D.), Bukutumlung and Tipu entered























































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the same year, the king built a town at Suffry. In Lākni, Kātplāo (*i.e.* in 1615 A.D.), in the month of Dinching (Āghon), the heavenly king repaired the forts at Sinā and Pākḥā. In the month of Dinshi (Phālgun), the king caught elephants at Khagarijan. In the month of Dinḥā (Chaitra), one Baliklangngat (Balinarayan), the brother of the Koch king, took refuge under Chāophā Shusheng. In the month of Dinchiit (Baisākh) one Hatrajit entered Shāolā. The king sent the Burāgohāin, the Bargohāin, the Sadiya-Khowā Gohain and Saring Raja against the enemy. They proceeded accordingly and halted at Dikhaumukh by erecting a fort. The king with all the Tāis worshipped the gods and offered oblations to the dead and the spirits. In the month of Dinshipshang (Kāti), the king marched down to fight with the Musalmans. In Lākni Khutngi (*i.e.* in 1616 A.D.), in the month of Dinching Āghon), the king with his whole force marched against the enemies and arrived at Biswanath on the day Rungmāo. The king reached the fort at Shina on the day Dāpmut. The king called in all there. He ordered them all to proceed down to Barghāt. The whole body of men, went to and stopped at Barghāt. In the month of Dinkām (Puh), the king left the fort, Shinā, and arrived at Jamatha. Therefrom the king proceeded down with all the officers and came to Kathālbāri. Then the king and the Dāngariās (high officers) marched down and arrived at Agiabandhā. The Dāngariās advanced and arrived at the side of the Bharali river. There they threw up a fort and put up therein. The king left the fort Āgiabandhā, came to and halted in the Kathālbāri fort. In the latter part of the month, Dinkām (Magh), the Musalmans advanced and pitched their tent at Bharalimukh. A battle began in hot earnest between our armies and the Musalmans. Then the Musalmans brought their cavalry in their ships and landed on the sand bank. The Musliman cavalry attacked our men and killed a great number. They captured our Bingshā alive. Our armies being unable to resist the attack retreated.







in naval battle. One Lekhunshām got a wound from a gun-shot. On the day Kātrāo, the heavenly king proceeded to Kaliabar. On the day Khutmit, the king came to and halted at Agiābandha. The Barbharāli Baruā, Lāngu Neog, Pikshāi Hazarikā and many others chased after the retreating Musalmans and arrived at Lāotali. The Buragohāin, the Bargohāin and the Barpatra Gohain offered the guns, swords, lances and spears which they got from the enemies fighting on land. The king sent the son of Bamunlung to call back, the Barbharali Baruā, Lāngu Neog and Pikshāi Hazarikā. They came back and made over to the king at Agiābandhā all the ships, boats, cannon and guns which they got from the enemies. Then the king performed Rikkhvan ceremony. Next morning, the heavenly king, having got a complete victory over the enemies, prepared to come back leaving the fort. The king made Chāo-Ailāo to put one Lānmalik to death by removing his skin. The king came back to the capital and offered oblations to the dead and sacrifices to the gods. In the month of Dinshi (Phalgun), the heavenly king made a "Mundamalā" (Garland of heads) with the heads of the deceased Musalmans.

90. In Lākni Rungmāo (*i.e.* in 1617 A.D.) in the month of Dinshipshang (Kāti), the heavenly king proceeded to Deopāni. In the month of Dinshām (Māgh), the king constructed a fort on the hill at Kaliabar. The fifth son of the king died in the very month. In the month of Dinkāo (Sraavan) the heavenly king's mother and the eldest son died. In the same year, one Dhitrnārān (Dharam Nārāyan), a son of the Koch king, took shelter under the protection of our king. In Lākni Tāoshi (*i.e.* in 1618 A.D.) in the month of Dinching (Aghon), the heavenly king, coming out in a hostile march, dwelt in a country house at Jatarā. On the day Khutshān, Pannārān (Prānnārāyan) and Hangrāmjit, the two sons of the Koch king, came to and paid respect to our king at his residence at Jatarā. The heavenly king offered them an elephant, three horses,







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and arrived at Pandu. They, then, consulted together and decided what was to be done. They fortified the place and stopped there. They sent the news of the retreat of the Musalmans to Hajo to the king. The king, then, sent the Barbharālī Barua, Lāi-Gohāin and the Rāidangiā Barua to Pandu to proclaim his orders to the high officers and the soldiers. They greeted the king and then marched down and arrived at Pāndu. The Barbharali Barua and the Rāidangiā Barua proclaimed the following orders of the king to the officers and the soldiers, "the king wishes you all remaining in the forts, Pāndu and Agiā-thuthi, to await further orders from him to fight with the Musalmans." The officers, in obedience to king's order remained inactive in the fort Pandu. Langudāni Abhoipuriā Barua fell ill, so he had to come back. One morning, the officers having had a consultation, sent words to the king, requesting him to send war Neogs. The heavenly king called in one Lāluk the grandson of one Nāngkhāt of the Bargohāin family and one Lāshām Chiring and made them war Neogs. His Majesty gave them two swords with guilted handles. Lāluk, the son of Madnokhowā Hazarikā was ordered to lead them to the Dāngariās (high officers). The king empowered the war Neogs to behead any body who would act contrary to their orders. They marched down paying respect to the king. The Neogs were produced before the Dāngariās. Next morning, the officers consulted together and ordered one Itān, a grandson of one Lānbāolā and one Lāu, a grandson of the Bardeodhāi to examine the legs of fowls. They examined the legs of fowls and found the calculation favourable. Then the Dāngariās constructed a few forts near the Shengshā river and occupied them. The officers sent the news to the king who was at Shamdhara. The king ordered one Majām, one Mashāi and one Lānbāolā to examine the legs of fowls. They accordingly examined the legs of fowls and found the calculation favourable. Chāophā Shushengmung despatched the Pukhuripariā Gohāin and the son of Madnokhowa with a letter containing











































































thousand large swords besides innumerable number of Jāmdāni cloths, and Khabuā knives, seven hundred big horses, three gold pipes set with pearl, two pairs of gold bracelets set with precious stones, a pair of ordinary gold bracelets, a gold saddle set with pearls, a pair of gold necklaces, a pair of gold girdles, ornamented with precious stones, a pair of gold chains adorned with pearls, a set of gold Pesandār (a kind of ornament), three pairs of silver bangles, a Bera (tripod), a silver bowl and a sword with gilded handle, as spoils of war. The spoils were sent, in charge of the Barbaruā, to the heavenly king who was at Hājo. The Barphukan, Lāsham Baruā and many other high officers came to and remained in the forts at Pāru and Harāighāt. Chiringphisheng returned to the king.

112. In the month of Dinshi (Falgun), Lānmungshen, Khānglā and Dharamnārāyan were sent to capture Uttam, a Musalman general living in Hājo. At the approach of our army, Uttam fled to Bengal. Our men set fire to the granary and buildings belonging to Uttam, and then came to Barnagar. Lānmungshen setting aside the king's order removed twenty families of Hualkushi to Bāmunkushi and established them there. Having heard the news, the king arrested and put him to death. The king sent one Chiring Piksai in place of Lānmungshen and directed him to remain in the fort Pāru, as the head of the whole garrison there.

113. In the month of Dinḥā (Chaitra), the Musalmans came to Hājo with the brother of Mirjā and one Pasupati











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Gohain, the Bargohain and the Barpātra Gohain with other Baruās and Phukans marched down to Kaliābar and stopped there. They employed themselves in fortifying the place. The Musalmans advanced up and raised a fort at the mouth of the Kajali river. They, then, dwelt therein. The heavenly king ordered the Buragohain, the Bargohain and the Barpatragohain to fall upon the Musalmans living in the fort at the mouth of the Kājali river. Before receipt of the order of the king, one Hari Deka and one Maruā Kuar marched against the Musalmans living in the fort Kājali, defeated them and took the fort. In the month of Dinship (Bhādra), the heavenly king ordered the three Dāngariās, namely, the Buragohain, the Bargohain and the Barpātra Gohain to remain in the fort at Kājali with the army. They then, having had a consultation among themselves, sent a false report of their arrival at the fort Kājali to the king. The heavenly king sent one Lāngideu Likchau with a letter to the Dāngariās, ordering them to come to Kaliābar and remain there fortifying the stronghold. The Barbaruā was ordered to proceed with his men to the mouth of the Kājali river and remain there in the fort. The Barbaruā accordingly proceeded to Kājali. The Musalmans hastened to the fort Kājali and attacked our army. A great number of men, on both sides fell dead. The Musalmans retreated. The Dāngariās, hearing the news prepared themselves to march against the enemies disregarding the order of the king. They marched straight, taking with them, large cannon, shields, large and small ships, and halted on a sand bank. In the meantime, the Musalmans came up with their ships. On their approach, our army fled, leaving the ships and the cannon. The Barbaruā had a hair breadth escape. One Bihuā and one Lāi Hāzarikā kept themselves aloof from fighting, either on land or in water. The king put them to death. Our army retreated and halted in the fort at Kaliābar. Having heard the news, the king reproved the Dāngariās and ordered them to repair the fort at Samadharā. The king ordered the Barbaruā to remain







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together, came to the mouth of the Kajali river and took their station there.

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117. In Lākni Dāpmāo (i.e. in 1643 A.D.), the king constructed a fort at Hāmdai. In raising the fort, the earth walls gave way and could not be made hard. In the same year, some boiled unhusked rice germinated and a famine broke out. Flocks of Kaupatiā birds flew eastward surrounding the whole country. Yellow threads, from the sky, fell down covering the country. Kotohā bamboos flowered in the city. The heavenly king made a fort at Lakhau in a month and a half. In the month of Dinshi (Fālgun) the king came back to and stopped at Garhgaon. In the month of Dinruk (Bahāg) the king offered sacrifices to Sheng at Charāideu. In the month of Dinchit (Jaistha), the heavenly king worshipped the gods at Dihing. In the month of Dinkāo (Sra-  
van), on the day Mungmut, the king worshipped all the gods at his royal palace. In the morning of the day, Plekshān, the king fell ill. The Dān-gariās, and other Phukans and Baruas waited upon and attended the king for ten days and ten nights. The three princes attended the king. They did not leave him during his illness. The youngest prince was ready with his men armed with spears, swords and guns to sieze both the brothers. Both the brothers came to know of the plot. The eldest brother, Chāo-Shuramphā told his younger brother, Chāo-Shuchingphā, "I have no sons or grandsons to succeed me, so it is not proper to make me king but if I be required to be king I shall remain a nominal king, and know it for certain that the whole country is yours." Chāophā Shuching ordered his men to shut the inside gate of the fort, in order to hold a council with all the ministers. The ministers, being on the side of Chāophā Shuching, Chāophā Shuching drove away the men of the youngest prince, taking by force their guns, swords and spears. Chāo, the youngest prince was left alone. In Lākui Dāpmāo (i.e. in 1643 A.D.) on the day Mungsheu,















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121. On the third day of the month of Dinshām (Māgh) and on the day, Dapmāo, the king ascended the Holong. On the day, Bānrung, the king, mounting on an elephant, conveyed the idol of Chomdeu on his neck. At the noon of the day, the king sat on the throne with Chomdeu on his neck. The king gave presents to all his subjects as befitted. Throughout the country different sorts of amusements were going on. Drums were beaten all along. On the day, Kāpcheu, the king planted an Áyubar (a banian tree planted for long life). On the day, Rāicheu, the king planted a Bātbar in the north. In the month of Dinshi (Falgun) and on the day, Tāoshi, the king replaced the king posts of the Holong at Garhgaon. Then in the month of Dinhā (Chaitra) the king ordered his men to capture some tigers. The king ordered two men to bring a good elephant to fight with a tiger in the arena. The tiger bit the elephant but the latter did not die. Then the king left a crocodile to fight with the tiger. The crocodile bit the feet of the tiger and the tiger set excrement and made water with pain. On the 11th day of the month, Diupet (Ahār), on the day, Tāoshi, Chāophā Shuchingmung came down from his Holong and ascended the Pātghar at Garhgaon. The king offered presents to all. Then a Koch Rāja named Rupnārāyan came to our king with presents. He was, entertained at the Tup (the projecting part of a building) of the great royal building along with the three Dāngariās and the Phukans. Rupnārāyan greeted the king placing the head at his feet. The heavenly king gave him necessary instructions and the rule of the Koch country, Kāmtā.

122. In Lākni, Kātmūt (i.e. in 1647 A.D.) in the month of Dinkāo (Sṛavan) and on the day, Plekngi, the royal palace of the king was struek by lightning. Lances, spears, bows and arrows were



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destroyed. On the 12th of the month Dinshipit (Āhin) and on the day, Rung-rāo, the Musalmans, Alaimatkhan and Lamahammad came to the heavenly king with presents and paid him respect by kneeling before him. They offered the king two horses, one white and the other red, two pairs of cymbals and twenty Chit cloths. In Lakni, Khutshān (i.e. in 1648 A.D.), in the month, Dinkām (Puh) and on the day, Rāishi, the heavenly king proceeded to Bakatānagar from Garhgaon and remained there. In the morning of the day, Mungsheu, the king came to Khowang. On the day, Bānrung, the king proceeded down-stream the Dihing river to Bholātali and arriving at the place, stopped there. On the day, Dāpsheu, the king proceeded to Manipur by the river, Tilāo and halted at Harā. There the king searched out honey and tasted it. He proceeded down and stopped at Barbil. In the month of Dinshām (Māgh), the king proceeded downstream the Tilāo from Barbil and stopped at the mouth of the Dikhau river. On the day, Kātmūt, the king offered sacrifices to gods. On the day, Dāprāo, the king came to the town, Mesamarā from Dikhaumukh. On the day, Rāimit, the king came to Nāmdāng. A certain man was possessed of some supernatural power. The king showed him great respect. In the morning of the day, Mungkeu, the king came back to the capital.

123. In the month of Dinā (Chaitra) the king called in all the Dāngariās, the Baruas and others and had a private consultation with them. The king ordered them to proceed by the river Tilāo and take their station in a Chāpari near the river, where they were to repair the broken ships. The king advised them to take the Kāris and Hajuās with them to draw the ships to the verge of water. The king also collected a large number of persons and put them under the Dāngariās and other officers. On the day, Plekcheu, the king came down and halted at Barukatā. In the month of Dinchit (Jaistha), the Dāngariās could not act as directed by the king. When



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the king heard of this, he became very angry and called them back. On the day, Mungkeu, the king sent Gutimali Abhoīpuriā Rajkowa and Palangā Rājkhawā to proceed to Athgāon crossing the river Sobansiri. They proceeded accordingly, came to and stopped at Kungariparā Sukhutmarā.

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124. The Burāgohāin, the Bargohāin and the Barpātra Gohāin, with their men, proceeded down-stream the river, Tilāo (Lohit) and halted at Rangā Chapari. On the day Rungmāo, they took their march again and assembled at the mouth of the river, Dikrang. On the day, Dāpmut, the Dihingā Bargohāin and the Barpātra Gohāin advanced upstream the Dikrang. The Dilingia Bargohain proceeded on the right bank of the Dikrang. They came to and halted at Kānbar. On the day Kātkeu, they arrived at Maghnōwā. The Burāgohāin sent one Ruprāi with seven hundred men to go in front and halt in a yonder field. Our men entered into the Chungi's territory and plundered their Mākāt (a kind of plant), a bundle of straw and a load of bamboo. The Chungis shot arrows to Ruprāi. Ruprāi fell dead. Some of our men were also killed. On the day, Kāpshi, our Dāngariās proceeded to and halted at Phulbari. In the month of Dinpet (Ahār), on the day, Plekshān, they came to and stopped at the mouth of the Pichalā river. On the day, Kāpn̄gi, they advanced to Chapaguri and stopped there. Our men destroyed a stockade of the Chungis in the jungle. The Chungis came out of their houses and attacked our men. The Chungis discharged vollies of arrows. A Chungi shot an arrow to the Burāgohāin, which inflicted a slight wound on the body of the Burāgohāin. Our men got seven white horses, some spears, bows and arrows of the Chungis. On the day, Plekn̄gi, the Salaguriā and Āhataguriā Rājkhōwās advanced from their fort on the Khutmarā hill and arrived at the side of the Dikrang river. They set fire to the dwellings and the granaries of the























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out to fight with our men. They became frightened at the sight of the vast number of our men. They did not fight but shouted to our men from the top of the hill Khāmteng to return. In the next morning our men wished to leave the place. Then our men shouted to the Nagas, "if you do not wish to come down to fight with us or if you do not submit, we will not go back." The Nagas of the above villages acknowledged submission. They sent Khunbān Lāte Chanlum and Khāmteng Thaophrang with two other men, Lāsāi and Tumā of Thunkhen tribe. They brought two goats, two cages of fowls and two pots of liquor as tributes. They asked pardon for offending the great king. Our army stopped there. The Khāmjangiā Bargohāin engaged labourers to repair the houses and the granaries at Chāorāi. Next morning, our army sent Katakis to watch the movements of the enemies. The Katakis came back and advised our men to use guns. Our army could not obtain definite information of the way to Khāmjang. However, they determined not to leave the king's cause. They sent one Chāotung to inform the news to the Hātibaruā. The Hātibaruā collected the people of the place. Then in consultation with them, he engaged them in clearing the place and in repairing the roads. On the day, Tāomit, our army marched forward and attacked the Khāmjangiā Nagas. The Nagas fled away. Our soldiers set fire to the houses of the enemies and chased after them. Our army obtained possession of, twenty methons (wild cows), one hundred and sixty Naga caps, six blankets, sixteen women and two young men of the enemies. One Chiring brought the spoils and made them over to the king at Gurhgaon. Twenty persons were produced before the king. The king placed them in a dungeon near a market place. His Majesty sent back Chiring to the Hātibaruā with necessary instructions. The Hātibaruā applied himself to act as desired by the king. One Aton, one Phāilungtum, one Bāiku, one Bānkukeu, one Bānlāte, one Rukhu one Pangkā, one Khāmteng, one Pungkhu, and one Lungkā were brought enchained and put















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obliged to fight when they would rebel against Chāophā Shuchingmung. Lāngi Bhelā was sent for the third son of the king. They then ordered their men to call in Chāo-Shāi, the son of the queen to instal him as king. Coming to know of the plot, the king ordered his officers to arrest Huiphak Burāghāin and his brothers and to fetter them. They were accordingly produced enchained before the king and was imprisoned in a room in the royal palace for a month. The news of the imprisonment of the brother of the chief queen was kept secret from her. In the month of Dinpet (Ahār) and on the day, Plekshingā, the king's mother died. Huiphāk Buragohāin was released with all his brothers. The king directed his men to construct a town at Charāideu. It was wanning of the moon. On the 16th of the month of Dineipit (Ahin) and on the day, Rāishingā, the king ascended the Halong at Charāideu. It was then new moon. On the day, Plekshingā, the king fell ill at Taimung. Nobody took care of the king. The chief queen did neither see nor attend the king. Chāo-Shāi, the king's son and also the attendants paid no attention to the king. Then the Dāngariās consulting together sent words to Chāo-Shām (one of the king's son). They wished to make him king in place of Chāophā Shuchingmung. Chāoshām, thus being informed of the wishes of the Dāngariās and others, expressed his willingness to become king. The whole country was in his favour.

SHUTĀMLĀ ALIAS JAYADHVAJ  
SIMHA ALIAS BHAGANIĀ RAJA.

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131. In Lākni, Kakcu (*i.e.*, in 1650 A.D.), on the day, Kāpcheu Chāoshām was made king. The princes, Ring and Sheng, were against it. In the month of Dinshipshang (Kāti), on the day, Mungmāo, the king's father (Chāophā Shuehingmung) was placed under guard at Ranshekhām. Huiphāk Burāgoḥāin,















pet (Ashār), on the day, Dāpmut, the king sent six Baruās and two domestics of Gutimali as Katakis to inform the matter to Tirupati. The king despatched the Pānikuar, the brother of Sāring Raja, the grandson of Burāgohāin of Lankak family, the son of Kaliā and one Lāshām Dihingīā Baruā with an army against the Lākmā Nagas. The Nagas came down to plunder our army. The Dāngariās attacked the Nagas. Our Tāihumpui confronted them. The Pānikuar and Lāshām Baruā, mounting on a female elephant, set fire to the houses of the Nagas. The Nagas, seeing their dwellings on fire, ascended the hill, and allowing houses to be burnt down, attacked our men. Our Tāihumkui was killed. The Nagas were vanquished.


136. In the month of Dinkāo (Sṛāvan) on the day Khutmit, some Jaytā (Jain-tiā) guests came to Chāophā Shutamlā to pay him homage. The heavenly king allowed the Jaytā guests to come up in their boats. The king with the Chāodāng Baruā proceeded downstream the Dikhau river and stopped at a *ghat*. There the Jaytā guests paid homage to the king by offering many large boats, eight gold seats, and one hundred and forty umbrellas. The Jaytā guests said to the heavenly king that they ceded a great part of their dominion to the king of Mungdunshunkhām (As-sām) and the provinces, Dumaruā, Kuphānālī and Kāoban were theirs and they now prayed the heavenly king that His Majesty would be pleased to allow them to have the rule of the provinces back. The heavenly king said in reply that the provinces were merged in his country and were distributed amongst some frontier Chiefs, so it would not be possible to return the provinces now. Further he said that the Jaytā guests might








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ascended up to the mouth of the river, Tilão where he put his camp. On the day, Kāplão, he proceeded upstream the Tilão and halted at Gunākātā. One day, a Deodhāi Pandit dreamt that four elephants were offered to the king by some one. He related the dream to the king who said it good and offered an elephant to the Deodhāi Pandit. On the day, Kātmūt, the king came to Sinā. On the day, Khutshān, the heavenly king came back to Garhgaon.

145. Next year, the Jayta Raja Jasamānik and his grandson, Pramathia, quarrelled. Pramatharai tried to take the country of Jashamānik and despatched a messenger to Gubhā Raja asking him to come over to him with his army. Gubhā Raja said to the messenger, "Pramatharai should come to us leaving Jaytā and we shall help him. Let his Ranis be sent here." Pramatharāi the grandson of Jaytā Raja devastated four villages of Gubhā Raja. Gubhā Raja sent the news to the Kachāri Raja. Then the Kachāri Raja desired to send seven thousand men. These were men stationed there by our king. All the men said that they would not leave the Kachāri country, unless some Katakis were sent to the great king, the king of Mungdunshunkhām (Assam). Khunbāk and Khunshān, the chiefs of four villages said it good. They said to the Kachari Raja "you may go if you like but we would not go. In the ancient time, the king of Mungdunshunkhām established us in this country. He is ruling as the great lord of all the countries. If you take his shelter, he will be a great help to you." Our men approved of the action of their chiefs. One of our men, named, Nyeukemchang heard that Gubhā was preparing to go to and join the Koch king. Then our men said to Gubhā, "if you go to join with the Koch king we will not allow you to have the rule of your country and you will have to















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Bātkushi and three or four men fell dead in the field. Our army, having no way to proceed, retreated and assembled in a fort near Koch Behar. Then one Kāndu Khamon, one Shirui, one Rangāchilā's son, one Lapet, the son of Dihingīā Phukan and the Dhekial Phukan came out of the fort and attacked the Koches. One Anirudh Kāji, the son of Bhawanat Kaji and another man was killed in the battle. The Koches being unable to resist our attack retreated and took shelter in the fort Babaliā. Our army advanced and placed cannon near the fort. On the day Kāpungi, the enemies fled to Bittungpur. On that day, one Shāorāi, one Anat Rāi and one Nāomatiā Kachari these three men were ordered to march to Bittungpur. At the approach of our army, the enemies retreated. Our men got possession of many cannon, guns, horses and swords. Our army stopped near Bittungpur and did not leave the place.

150. On the day, Katmut, the enemies fled away leaving Bittungpur. Our army assembled together and pursued the enemies making a general havoc. The Koches retreated to their city. Our army reached the country of Parikshit, Mirja Jayta, the brother of the Nawab came to Dhuburi. Raja Prānnārāyan hurried there to meet the enemies. Mirja Jayta went away leaving Dhuburi. The Koches attacked our army at Kuyā and being unable to hold their ground against our counter-attack, retreated. Our army took Dhuburi, and obtained possession of many horses, guns, boats, swords and provisions left by the enemies. Then our army took the fort Kuyā. Afterwards Sepeta Phukan proceeded there and fortified the place. In the month of Dinpet (Ahar) Durllabhanārāyan came to Chāophā Shutāmlā and paid homage by falling prostrate at his feet. The heavenly king welcomed him







































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lung of Charāideu; the grandson of Bāndungiā Bargohāin; two persons of Shilā family; one Pāpang Dādharā and his two sons; one person of the Guimeliā Bargohāin family; one Gohāin of Lāshām family; one of Rangāchilā family; one Lādip; one Phishi; one of Pānitolā Clan; one of Bāntungiā Ahom Clan; one Hāni; a son of one Lāhān; nine sons and grandsons of Khāmthi Phukan; twelve men of the Hāktolā tribe; one Lāshām; one, a son of Bhelāi; one, a son of Marā; one Kanshen of Jalambatā Duarā Clan; six men of Tāmuli tribe; one Nitāi, the son of Lātāo Baruā of Bharbandhā tribe; two sons of Kāndu Khāmon; Chāo-chet Malāk Baruā and his father and two sons; one Bāilā, a son of Niganikhowā; one hundred men of Dihingiā Pākheimeliā Ahom; one hundred men of Pākhi-mariā tribe; one thousand and twenty persons of Nimitā tribe; eighty followers of Kāndu Khāmon; sixty persons of Dalākākhariā tribe; forty men of Pach-duari tribe; twenty persons of Phulbashā, Bondāparia and Bhītāruāl Duari tribe; eighty Hilaidarikuars; seventeen persons of Hilaidāri Dhekiāl Baruā; nineteen men of Lāshāi Hilaidāri tribe; seven men of Majindar tribe; fifty four men of Alujoganiā Baruā; fifty eight men of Manik Dārmariā; forty eight men of Alan Saikiā of Tāibān tribe; sixty one men of Barāhi Saikiā; one hundred







Dikhaumukhiās ; thirty Dhingīās ; thirty six of Dihingīā Neog ; thirteen Dādharās ; fifty Garumariās ; forty Tiakiāl Ahoms ; twenty four of Lāringkhā tribe ; twenty seven Rajaghariā Khabangā Ahoms ; twenty five of Chetia tribe ; thirty six of Burāgañā Ahoms ; forty seven of Sakāimukhiā Ahoms ; forty of Cholā-dharā Bhārbandhā Ahoms ; one hundred of Parbatīā Habialiā Duari tribe ; eighty of Sandhikai tribe ; forty of Jarādharā tribe ; fifty five of Hātībaruā ; one hundred and seven of Ghorābaruā ; ten of Parbatīā Siring tribe ; two Jogāndharās ; thirteen of Dhuliā tribe ; seven Chariā-dharās ; four Kaliās ; nine Kāhmariās ; two horn-men ; two Muruliboās ; two Nāgerāboās ; two Hātichoā Bhuyāns ; one graveman ; fifty eight Tāikata Mattaks ; two Lukhurākhun Mattaks ; three Dihingīā Kuars ; twelve Lākai Chetiā Kuars ; seven of Lādām Kukurāchowā Baruā of Dihingīā family ; six of Bān-lungīā family ; two Rādakias ; four Saluguriā Ahoms ; four Nāmdangiās ; four Gāharichowās, three of Tāimu Ahom tribe ; eighty of Bakatiāl and Ahata-guriā tribes of Kukurāchowā Baruā, one Shajat Bez of Sāringīā tribe : five of Pānikukhariā Bez tribe ; eight of Kukur-ābhāri Baruā ; three of Salaguriā Saikiā ; three of Bhagabarā Saikiā and three of Tāichetia tribe. There were altogether four thousand, nine hundred and eighty men with the king.

Dikhaumukhiās ; thirty Dhingīās ; thirty six of Dihingīā Neog ; thirteen Dādharās ; fifty Garumariās ; forty Tiakiāl Ahoms ; twenty four of Lāringkhā tribe ; twenty seven Rajaghariā Khabangā Ahoms ; twenty five of Chetia tribe ; thirty six of Burāgañā Ahoms ; forty seven of Sakāimukhiā Ahoms ; forty of Cholā-dharā Bhārbandhā Ahoms ; one hundred of Parbatiā Habialiā Duari tribe ; eighty of Sandhikai tribe ; forty of Jarādharā tribe ; fifty five of Hātībaruā ; one hundred and seven of Ghorābaruā ; ten of Parbatiā Siring tribe ; two Jogāndharās ; thirteen of Dhuliā tribe ; seven Chariā-dharās ; four Kaliās ; nine Kāhmariās ; two horn-men ; two Muruliboās ; two Nāgerāboās ; two Hātichoā Bhuyāns ; one graveman ; fifty eight Tāikata Mat-taks ; two Lukhurākhun Mattaks ; three Dihingīā Kuars ; twelve Lākai Chetiā Kuars ; seven of Lādām Kukurāchowā Baruā of Dihingīā family ; six of Bān-lungīā family ; two Rādakias ; four Saluguriā Ahoms ; four Nāmdangiās ; four Gāharichowās, three of Tāimu Ahom tribe ; eighty of Bakatiāl and Ahata-guriā tribes of Kukurāchowā Baruā, one Shajat Bez of Sāringīā tribe : five of Pānikukhariā Bez tribe ; eight of Kukur-ābhāri Baruā ; three of Salaguriā Saikiā ; three of Bhagabarā Saikiā and three of Tāichetia tribe. There were altogether four thousand, nine hundred and eighty men with the king.



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158. The Musalmans passed eight days at Tāimung. Then Sayad Chapak and Mirjāmullā advanced with their armies to Nabāri from Tāimung. One Jagat, the son of Hari Deka, joined with the Musalmans. The Musalmans proceeded from Nabāri and took Sāring. The people of Kalāsiliā joined with the Musalmans. The Musalmans took Kaliā hill. Then one Sanātan and one Sisu, two sons of Bengali Hāzarikā led the Musalmans to Tāokāk. One Hinguā Lāo Rai-dāngiā Saikiā and one Rangāmani led the Musalmans to Chāorā. The inhabitants of Rankhām took the side of the Musalmans. The Musalmans took one hundred villages. Lāhan Gohāin heard of this news and marched to Rankhām. He made a fort at Rankhām. He then examined the force of the Musalmans and finding it difficult to resist, retreated. Then for a long time, there were constant skirmishes and murders between our men and the Musalmans. The Musalmans overran our territory, plundering household articles and domestic animals. Horrible massacre was going on on both sides. The heavenly king heard of the news of the disaster. He despatched Baduli Phukan, Lāpet Phukan and the Dihingīā Phukan to Āhata-guri to stop there constructing a fort and massacre the Musalmans without discrimination. Accordingly, they proceeded there, raised a fort and put a great number of Musalmans to death. The Musalmans withdrew to the side of the Sessa river leaving their fort. The heavenly king sent a Kataki to the Bhitaruāl Phukan, the Bargohāin and Pelon Phukan, the son of Lātāo Phukan directing them to construct forts with the help of the guards, the karis and Hajuās and arrest the progress of the Musalmans. They were informed of the order of the king. The Bhitaruāl Phukan proceeded to meet the Musalmans at Sonārinagar. Lāpet Dihingīā Phukan, Kandu Khamon, and the grandson of Tāmulidalai marched against the Musalmans remaining at Chāorā. The Chiring Phukan, one Domāi and the son of king's father-in-law proceeded to meet the Musalmans at Madārguri. The Bargohāin proceeded against the Musalmans



putting up near the Sessa river. Pelan Phukan hurried against the Musalmans at Sāring. Then Tāmūlidalai fell upon the Musalmans living near the Sessā river. The Musalmans pressed him hard. Tamulidalai dashed into the water of the Sessa river with his army. Our army were drowned in the water. The Kaliā-bariā Phukan sent a Katakī to the king's father-in-law saying that he would disperse the Musalmans if the Bargohāin, the Burāgohāin and the Barpātra Gohāin should be sent to him. The king's father-in-law sent the news to the king who was at Sāmdharā but the king expressed his unwillingness to do so. Then the king's father-in-law fell ill. He was conveyed to Sāmdhara where he soon died. Now the king made the son of Bezbarua, the Neogphukan giving him the command of war and sent him to Ahataguri.

159. In the month of Dīnpet (Ahar) Mirjumlā sent a messenger to the Bargohain to say to him that if the latter would come to his side, he would go away leaving the country in his (Bargohāin's) charge. But the Bargohain's reply was in the negative. Then Mirjumlā collected men and elephants. He sent a body of Musalmans with elephants and horses to climb up the hill where the Bargohāin was. The Musalmans, with nine female elephants and twenty horses, began to climb up the hill, but they tumbled down into the chasms with a heavy loss. Our men got many lances, spears, men, guns and swords of the Musalmans. Then the Musalmans came to Sonārinagar. The Musalmans, putting up at Tāri, took their provisions, spoils, and other articles into their ships and retreated downward. Lahan Gohāin heard the news. He pursued after the Musalmans and plundered them at Nikā. He got one hundred thousand rupees. Our men plundered the Musalmans when opportunity occurred. Then the Bhitaraūāl







But they were repulsed by the enemies. The Musalmans too withdrew to Barhat from Saring. The Musalmans living at Chāorā withdrew to Tāimungrām. Then Baduli Phukan and Pelon Phukan marched against and surrounded the Musalmans at Tāimungrām. One Lāngi Khuba, the grandson of Lahan, and the Saring Raja came to and halted at Dimau. The grandson of Tāmūlidalai proceeded to and remained at Pāniduar. The Abhoipurias, the Áhatagurias and the Dīhingiās surrounded Tāokāk and constructed a fort near the river Tāokāk. The Musalmans surrounded our armies on all sides. The king heard the news and proceeded down in boats to Tipām from Barkalā. Our armies entered into villages. The Musalmans too consulting among themselves marched down on the very day.

161. On the very day, the son of Hari Dekā, one Gunak Namdangiā Rajkhowā, one Tengā Bangal, one Tāirānkhām and one Sengeli of Bargohāin family marched against the Musalmans who were at Nāmnāngkhuang. They said to the Musalmans that the Musalmans should leave the place, otherwise, they would massacre them. The Musalmans remained there for twenty four days. The king, then, said to the Bhitaruāl Phukan, "When the Musalmans leave Tāimung, we shall attack and surround them with our ships but if we cannot get victory we may come back again." The Bhitaruāl Phukan marched down from Sonārinagar. Lāhan also proceeded on the very day. The Musalmans living at Devargrām retreated and joined with their garrison at Lakhau. The Bhitaruāl Phukan came to and halted at Devargrām. Thence he marched against the Musalmans living at Lakhau. Then Bāduli Phukan proceeded against the Musalmans at Barhat and attacked them. Half of the Musalmans fled towards Barnadi. Our men set fire to the dwellings of the Musalmans. The Musalmans saw







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dhara Barua of Phulbariā Clan, Khalatīā Hazarika, Bengālī Hazarikā, the son of Lādām Chāngrun and his brother joined with the Musalmans. The son of Lādām sent the son of one Pātanojā to the Musalmans. Then the four sons of Lāpet Dihingīā Phukan, one Lāi Tātāt and the Bar Hazarikā of Lānpīmā family took the side of the Musalmans. One Tulādung refused to take the side of the Musalmans. Then Lātuk the son of Lānguneog of Tipām, one Shumakjīn of Lukhurākhun family, one Hazarika the son of Nuā, the son of Ujit, one Gupi, Alan Hāzarikā of the family of Bheva, one Lāiti, one Lābuk Parbatīā, one Bāhgariā, two men of the Bargohāin family, one Dhanudhariā of Dhekiāl Baruā, one Hāti Dekā, one Bhatkasi of Tepartalia family, the grandson of Lakhimā Hātimāhut, one Dhukhiā the son of Ratun and a body of elephant drivers joined with Bāduli Phukan. One Ratun, being the head of the Katakis, led a body of Katakis and took the side of Bāduli Phukan. One Sanātan took the lead of the tribe called Palariā and joined with Bāduli Phukan. One Lāi Duara being the leader of the tribe Bājīkar joined with Bāduli Phukan. Malāi Gohāin took the Habiāls with him and joined with Bāduli Phukan. Niran Kukurāchowa led the Kukurāchowās and took the company of Bāduli Phukan. One Nat Howdah maker also joined with Bāduli Phukan. Thus Bāduli Phukan took the side of the Musalmans. The Musalmans welcomed him. One Hejikhi Goal, his brother Govind Tangondhara, one Molakā Pīkbāndharā and one Masai, the son of one Lāngi took the side of Bāduli Phukan.







**SHUPANGMUNG (CHAKRADHVAJ  
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170. In Lākni Plekngi (i.e., in 1664 A.D.) in the month of Dinching (Āghon), the Dāngariās and other officers held a council and, as desired by the deceased king, Shutāmlā, sent Katakis to call in the Sāring Raja, the grandson of Shuleng, the Sāring Raja. The Dāngariās made him king in the big royal house and greeted him. They, then, came to Chelā and remained there. Then four Musalman Katakis, namely, Durbeg, Rastambeg, Tājākhān and Shek Kamal, were sent with presents to Chāopha Shutāmlā by the Musalman Emperor, Aurangshā. They arrived at Lakhau and halted there. Chāopha Shupang-mung heard the news. He consulted with the Dāngariās and sent two Katakis, Mādha Charan and Gariā to the Musalman agents at Lakhau. The Musalmans were informed of the death of the king, Shutāmlā. Our Katakis told the Musalman Katakis that the king, Shutāmlā died and his brother was installed in his place, and that the new king wished the Musalmans to go back. The Musalmans held a council. Rastambeg and Shek Kamal after having had a consultation with Mādha Charan and Garia sent the news of the death of the king Shutāmlā and of his brother becoming king to Rasidkhan who was at Tāmuliāt. The Musalmans stopped there with their ships. When Rasidkhan heard the news that the king, Shulāmlā died and his brother had succeeded him, he sent presents to the new king. The Musalman messengers arrived at Lakhau. The heavenly king was informed of the matter. He directed the Musalmans to come up by the Barnadi with their ships. During the month of Dinshām (Māgh) the king remained at Chela and did not send any word to the Musalman guests. Our men, taking all sorts of things to give to the guests who were at Hakāi, were waiting king's order. Now the king said that a princess, gold, silver and ninety elephants were offered to the Musalmans for the welfare of the country and for giving back the captives but the Musalmans had not as yet acted according



to their words. The boundary of our country had not been fixed. The king wrote a letter to the effect and sent Chandra Kandali and Sanatan to Durbeg with tributes of one hundred musks, forty ordinary knives, four knives with gold handles and nine tusked elephants.

171. Then Rasidkhan sent a Katakī, named Shek Kamal to our king for realising the remaining portion of tributes of money and elephants. Rasidkhan's Katakī arrived in Mungdunshunkhām (Assam). The heavenly king sent some Katakīs to welcome in the Musalman Katakī. Our Katakīs directed the Musalman Katakī to fall prostrate at the feet of our king and sent the news to the latter. The heavenly king said it good and ordered our Katakīs to escort the Musalman Katakī to the Darbar. But Shek Kamal, the Musalman Katakī, when he arrived at the principal gate of the city, said, "when I had come with Durbeg and Rastambeg, I had simply saluted the king but had never fallen prostrate at his feet. Now I shall salute the king but shall never fall prostrate at his feet." The heavenly king, being informed of the matter, said, "the Pād-sās Durbeg and Rastambeg saluted me without falling prostrate at my feet as they had come in obedience to the order of the Emperor. But this man is simply a Nawab's Katakī, so there is no ground that he should not bow down his head at my feet." With this, the heavenly king ordered his men to take him back to his



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179. Then Pelan Phukan attacked the Miris. Five hundred Miris and seven thousand Chungis assembled together. The Chungis entered in Nāmdeng and the Miris in Tāngshāng. The king despatched the Deka Phukan and Lāluk Guimeliā to collect the inhabitants of the side of the Tilāo (Lohit). They proceeded accordingly and the king followed them. They then devastated the territory of the Miris and made captures of many of them. In the same year, in the month of Dinchit (Jaistha), the king sent Lachit Phukan, the son of the Barbarua of Lānphimā family to proceed to Kaliabar to construct a fort there. He went there and threw up a fort at Potākalang in Udumaring. After examining the fort at Kaliabar, he constructed a new fort there with seven walls.























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them at Marakiā. A battle was fought there. Our army defeated the enemies and chased them up to Rewa. There a battle was fought. An innumerable number of Musalmans fell dead in the field. Three or four men on our side were killed. Then our army pursued the enemies up to Lāthāo. A battle was fought there too. Then the Kaliābariā Phukan and the Nāohaliā Phukan, after holding a council with other high officers, sent both the Dihingīā Phukan and the Buragohainpariā Phukan to the mouth of the river Mānāhā. Our army remained surrounding the enemies, both by land and by water, for many days. All the Musalmans encamped there on land. The Barphukan, the Dihingīā Phukan, and Pelan Sāringīā Phukan were also sent to Mānāhā. The Musalmans gave battle. A great number of Musalmans were killed in the battle and the Dimaruā Raja also met death. Then the Nowabs, Sayad Rukhiruj, Sayad Salābak Kakimira and Sayad Husain with their horses, elephants and men rushed out of their fort and entered into our territory but they were all captured by our army. Then our Maupiā with his men and all other high officers came back to Tamulihāt.

185. In Lākni Tāoshingā (*i.e.*, in 1669 A.D.) in the month of Dinching (Ághon), the Kaliābariā Barphukan, the Dekaphukan of Guimela family, the Dihingīā Phukan, and the Buragohainpariā Phukan proceeded to Gauhati. The Barbarua of Dihingīā Ahom family and the Sāringīā Phukan coming up greeted the king at Tengābāri, and made over four Musalman great men including Sayad Piruj. They produced before the king, one Sayad Ruksālā, the Dewan Blakshimirā, one Sayad Ruk Husain, Sayad Kānāidurka, one Pharangi Umirā and all other captives and a great number of horses, elephants, ships, gold, swords, ornaments, cannon, shields, and other spoils which they got from the enemies. The heavenly king was greatly pleased and gave himself up to amusements. He then sent back the Katakis to call back all the officers. The king proposed to construct a fort at Pandu-Harāighat.



















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that he was dependent of the heavenly king. One day Rāja Ram Sing gave battle to the Barphukan, the son of the Barbaruā, at Taperā. Our army retreated. The Barphukan fettered the Musalman guests. In the month of Dinruk (Baisakh) Rāja Rām Sing attacked our army. Our army fell back. Anat Sing, Amat Sing, Rāja Kehit Sing, Nowab Rasidkhā Sawlung, Kamike, Hurarām. Harikāji and Indradaman halted at Harāighat. Rāja Jansing, Rāja Sipsing, Tajākhan and Nasirkhan stopped at Rangāmati. Rāja Indradaman, Jaynārāyan and Sayad Mira were stationed in the south. Iswarpati, Phārāngi and Amirā advanced with their navy. Then our army fought naval battle with the Musalmans. Two of the ships of the Musalmans were destroyed. The Musalmans being unable to get victory retreated.

191. One day, the Musalmans laid siege on our fort at Rangmahal. The Barphukan, the Sāringia Phukan and Silani Dekā rushed out with the whole body of men and fought with the enemies. The Musalmans being repulsed withdrew to Hājo. The Barphukan sent the news to the king who was at Tāimung. The king sent Katakis to the Burāgohāin, the Bargohāin, the Marangikhowa Gohāin, and Sadiyakhawā Gohāin ordering them to proceed there. Then Jaynaranayan and Badsa Musalman Raja advanced and besieged our fort near Akur Ali. Then the Barphukan and the Ahata-guria Rajkhowa hurried there and surrounded the enemies. A great number











fought naval battle with the enemies. Our three Rajkhowās fought on land. The Musalmans had three forts at Bānpinkā. A bloody battle was fought, in which the Musalmans were repulsed. A great number of Musalmans lay dead in the field of battle. Three or four persons of our side were killed by the enemies

194. Then Raja Ramsing wrote a letter and gave it to one Hunbar Nadiāl to make it over to our king. The contents of the letter were—"I wish that we, both the kings, should fight with each other. A large number of men, on both sides, has been killed. If the king of Assam wishes, we, the kings, may fight a duel fight in presence of our armies. I am the son of Jaysing and a descendant of Māndhātā. I am Raja Ramsing. If I cannot get a victory over the Assam king, I shall go back to the Musalman Padsa with my ships. I have kept everything ready for the contest". Having read the letter, the Barphukan, after due consideration sent words to Hunbar Nadiāl, "As the Musalmans have not sent any Katakis, we shall also send none. Ramsing wishes to fight a duel with our king but we are ready to meet him. The men who have brought the letter should go back to inform this to Ramsing. We are not afraid of him." When the news reached Raja Ramsing, he prepared to enter into our territory. He divided the work between his men. He sent a Katakī named Jādū Indra to the Barphukan with a letter. The Barphukan read the letter. It was stated therein that Mānkhā, Kānmān,







































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tries. The Barphukan, the Sāringiā Phukan, and Nadadeu came back to the king in the same year in the month of Dinpet (Āhār). The king asked them how Raja Ramsing was vanquished. When they related to the king every particulars, the king praised them all. The news of the retreat of Raja Ramsing frightened the Musalmans; so they did not dare to come back again.

203. In Lākni Rāimit (*i.e.*, in 1672 A.D.) in the month of Dinbā (Chaitra), the buildings, and gold and silver treasures in the town of Silikhāguri near the Dikhau river were reduced to ashes by fire. Having heard the news, the king arrested all the guards of the treasuries and put them all in iron cage. The king asked them how the treasuries were consumed by fire. The guards said that the Bharālī Baruā left live fire in the Kalki (a smoking pipe) after smoking and that fire caught his houses and consumed the treasuries. The king found Bhelai Bharali Baruā guilty and fettered him. The king ordered his men to mix together elephant and horse's dung (foul matter) and made Bhelāi Bharali Barua smoke the mixture. The Bharali Barua was turned out of his house and his properties were confiscated. Then of the guards, the king made his men cut off the noses, ears and hairs of the half and give slaps on the back of the rest. The eyes of the two of them were put out.

204. In the latter part of the month Dinhā (Chaitra), one Harāgām, one Rādhāgām and one Tārigām of the Dafalas consulted together and determined not to pay tributes to our king. One day, they came down and cut three of our men of the village, Tāibān at Gāgaldubi in the north, and took away forty inhabitants including girls, boys, and infants. The inhabitants of Tāibān came to and informed the king of the news. The king called in all the officers and held a council with them. The king sent katākis to the Barbaruā the grand-























209. ប្លូ ឈ្នួល ទៅជូន ទាំង ៩, ២, ៤ ចេញ  
 ក្នុង ម៉ឺន ទៅ ចេញ រំលង ក្នុង ម៉ឺន ១៥, ៤ ទៅ មធ្យម  
 រំលង ៩៦ ប្រាំ, ១៥ ក៏ ចេញ បំប៉ន ១៥ ម៉ឺន  
 ១៧ ក្នុង ក្នុង បំប៉ន ១៧ រំលង ក្នុង ម៉ឺន ១៥

209. Then the Luktong Chutiās entered into the Miri village, Dimauān and cut many Miris. The Chutiās devastated the two Miri villages, Rupiā and Dimauān and took away the king's Mar-boats. Hearing the news, the Kata-



































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those men who killed and captured our men, without discrimination". At this the Misimis being terrified sent Katakis to the Barphukan with a promise to make over the murderers to the Barphukan. Then the Barphukan called in three Misimis and told them to arrest the murderers and produce them before the Barphukan. The Misimis produced three of the murderers before the Barphukan. The Barphukan sent the murderers to the king. The king, after having enquired into the matter, ordered to behead the murderers and dismissed the other Misimis. The Misimis offered their tributes to the Barphukan. Two of the murderers fled away and concealed themselves in the village, Tãibãn. They were afterwards, captured and put to death. Then the Barphukan came back and arrived at Tãimung. In the month of Dinruk (Baisãkh), the Barphukan came to the king. In the month of Dinship (Bhãdra), Chãoshuklang sent the Barãgo-lhãn, the grandson of Chãoshãngrãi to construct a fort in Gauhati.

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214. In Lakṇi Kātplāo, (i.e., in 1675 A.D.) in the month of Dinshi (Fālgun), Chāophā Shuklan left Garhgaon for Sonārinagar. At Sonārinagar the king made a town and constructed some buildings there. The king stopped at Sonārinagar for some days. In the month, Dinḥā (Chaitra), on the day Kāmāo, the king became seriously ill. The whole country attended the king. The king called in all the officers and said "I shall not live long. You must call in my brother Chāo



















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### GOBAR RAJA.

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216. Sometime after, Lāsai Barbaruā sent one Āpāk Duari to the Burā Gohāin who was in Gauhati to ask him to send in the Barphukan. The Kaliābariā Barphukan, the son of the Barbaruā of Lānphimā family, captured the Katakī. He came to the Burāgohāin and said, "Lāsai Barbaruā has sent a Katakī to take me to him, but I think he has made a plot to kill me and you one after the other by this skill". Having heard this, the Burāgohāin said, "Lāsai Barbaruā has put to death the deposed Barbaruā, the son of Lāhan, the brother of Tangsu and his son, Tāmūlidalai and his son, and Luthuri and his son. Now he is going to capture you and me. Bring Āpāk enchained". The Burāgohāin thanked the Barphukan. The Barphukan, the Bargohāin Phukan of Guimela family, Lānchingsāi Phukan of Rangāchilā family, the Duari Phukan, the son of Lapet, Bheba Phukan of Lāndāomi family and a Phukan of Haniāh Deka family, all these officers, said to Chāosāngrāi Burāgohāin, the son of Atat Burāgohāin of Bahgariā family, "Sometime back, Lāsai Barbaruā of Lukkhākhun family asked you to send the Phukans and the Baruās to him, who have already been put to death. Now he is trying to capture you too. He has already devastated the country. We pray you to take our lead, the Baruās and the Phukans, who are still alive, to punish the insurgents."















son of the Nāmrupiā Raja. The son of Nāmrupiā Raja was brought in from Dihing and made king at Phulbāri Nāohāl. The deposed king was confined at Phulbāri where he was allowed to die of hunger and thirst. He ruled the country for twenty four days.

|         |         |
|---------|---------|
| Barbar  | Barbar  |
| Burāgo  | Burāgo  |
| Lāluki  | Lāluki  |
| kātaliā | kātaliā |
| kan.    | kan.    |
| Nāohah  | Nāohah  |
| Barphu  | Barphu  |
| Bhitaru | Bhitaru |
| of Barg | of Barg |
| Baruā   | Baruā   |
| of Di   | of Di   |

220. Then Chāoshengklang, the son of Chapā Barpātra Gohāin of Kenduguriā family, was made Barpātra, Lānching-shāikan (Kirkiriā), the son of Rungāchilā, was made Barbaruā in place of Lāsai Barbaruā. The son of Pukhuripariā Burāgohāin was made Parbatīā Phukan. Lāluki Phukan, the grandson of Metekātaliā Bargohāin, was made Tairāi Phukan. The Phukan Mākdunā was made Nāohaliā Phukan. The brother of the Barphukan of Lānphimā family was made Bhitaruāl Duari Phukan. Lāi Baruā of Bargohāin family was made Rāidangīā Baruā. In the latter part of the month of Dinchit (Jaistha), the officers said to the king, "We all must go to our respective places. You should, therefore, remain at Barnāohāl". They made the king to come to Barnāohāl and remain there. The Burāgohāin, the Salal Bargohāin, and the Marangikhowā Gohāin remained with the king. The Barphukan and other Phukans proceeded to Gauhati. Then the Koch princes were sent back to their respective territories being amply rewarded.



ដើម្បី កាត់បន្ថយ ការបាត់បង់ ទឹក ឱ្យបាន តិចតួច បំផុត ក្នុង អំឡុងពេល ដាំ ដំណាំ កសិកម្ម ក្នុង តំបន់ វាលស្រះ ឬ វាលទឹកជ្រក គេ ត្រូវ យកចិត្តទុកដាក់ ក្នុង ការ គ្រប់គ្រង ទឹក ឱ្យបាន ត្រឹមត្រូវ ក្នុង អំឡុងពេល ដាំ ដំណាំ កសិកម្ម ក្នុង តំបន់ វាលស្រះ ឬ វាលទឹកជ្រក ។

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221. In the month of Dinshipit (Áhin), the king prepared a Holong. In the month of Aghon and at the moment Kāikhān, (*i.e.*, at the dawn of day) the king ascended the Holong and placed the box, containing chomsheng, open on the throne for the moments, Bāibān and Kinbān, (*i.e.*, for one Prahar from 9 A.M. to 12 A.M.). After this, the king ascended the throne. He made presents to all the Dāngariās, the Phukans, the Baruās, and the people at large. Seven days and seven nights were passed with great amusements. Guns and cannon were fired, drums beaten, and horns blown. In the month of Dinshām (Māgh) on the day Raingī, the king left Tāimung and planted an Áubar at Suffry. He then conveyed 'Shengdeu' on an elephant to his Holong and offered sacrifices to the heavenly gods. He made gifts of silver, gold, cloths, and cowries to the people at large. After this, the king put "Shengdeu" in the cover. On the day Plekshi, he came back to Tāimung. On the day, Bānrung, the king planted a banian tree at Malāi Deoghar. On the very day, at the moment Ápshup (just at the time when people generally take bath) the king planted a Bātbar. After this, the king came back to Tāimung.

222. Sometime after, the son of Lakak Gohain, the four sons of the king and the Kataki Phukan consulting among themselves said to the king, "It seems to us that your Majesty will not be able to rule the country well, till you make the Burāgohāin, the Barbaruā, the Dihingīā Phukan, and the Gauhatiā Phukan to take an oath of fidelity. You should now order them to do so. If you do not ask them to take an oath of fidelity, your four sons will not be able to have supremacy. We must, therefore, make them take a formal oath". The king considered the matter deeply and consented to do so as was advised.















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were:—Lāluk Phukan of Lānphimā family, Lāithapana Bargohāin and his son Sengkhām Gohāin, Thanuā Dekā Phukan, nephew of Lāpet Dihingīā Phukan, Mirisandhikai Bargohāin Phukan, Maupiā Phukan, the son of the king's father-in-law, Merā Rājkhowā, the son of Rangāchilā, the Dayangiā Rājkhowā of the family of Lāluk Barphukan, Bhāti Dayangiā Rājkhowā, Jabang Gohāin Barabhoipuriā Rājkhowā, Bhāgunā Maju abhoipuriā Rājkhowā, Bāndar Haru abhoipuriā Rājkhowa of Lānmungkhru family, and Ālan Rājkhowā, the son of Lāpet Dihingīā Phukan. All these high officers came up from Harāighat and joined with the Burāgohāin. Bhebā Phukan of Lāndāomi family and the Duarā Phukan joined with the Burāgohāin. On the third day of the month of Dinpet (Ahar) all of them came to Dergāon and took their station there.

226. Sometime after, the king despatched Maumun Baruā, the Dolakakhariā Baruā, the son of Nabarā, the Bargohāin, the Barpātra Gohāin, the Salāl Bargohāin and the Marangikhowā Gohāin from Sonārinagar to Dergāon. The king said to them, "You better go and call in the Buragohāin taking an oath to the effect that I shall do no harm to the Burāgohāin". The officers arrived at Dergaon and had an interview with the Burāgohāin. As the Burāgohāin and the four Gohāins were consulting together, the Bengenā Atiā Bapu, Ramkrishna arrived there and proclaimed the order of the king thus :— "The king wishes you all to go up in boats. He said to me not to leave this place, till I see you proceed on boats. Moreover, the king wishes you to go up in three boats











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229. In the month of Dinship (Bhādra) the officers assembled together and brought in the grandson of Chāoshuteng from Charāideu by sending some Katakis and made him king. The king then offered presents to the Barphukan and four other Phukans and dismissed them to Gauhati. The king sent presents to the Koeh king also. Then in Lākni, Taoshi, (i.e., in 1677 A.D.) on the third day of the month of Dinching (Āghon), on the day, Dāpkeu, the king prepared a Holong (a large building) at Tāimung. He ascended the Holong and after sitting on the throne became king under the name, Chāo-Shujin. He, then, made gifts to all and passed seven days with great amusements. Now the king wished to give a name to the Burāoghāin.























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to guard the body of the king carefully. The guards said to themselves, "The son of Āpāk (Betmelā) is plotting to kill the king". The Barphukan heard this and directed them not to inform the king of the matter. They said, "If we let the king know of this, we will be put to death". Thus the matter was kept secret. But, however, the king came to know of the plot. He made a thorough enquiry and finding the son of Āpāk guilty ordered to put him to death at Rāilung by pressing his hands and legs in presence of all.

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234. Then in the month of Dinā (Chaitra), the Lānphima Barphukan called in both the Dāngariās (the Bura gohain and the Bargohain) from Kaliā-bar. The Barpātra Gohāin was deprived of the Dikhaumukhiā men who were in his charge. In the month of Dinchit (Jaistha) Kalangshu Betmelā was arrested and confined enchained for two days. Mesā Kirkiriā arrested Āpāk Phukan, and Maduna Phukan and ordered one Tāmuli to fetter them. Then Mesā directed his men to behead them at Sāmadharā. The Barphukan made the brother of Marangikhowā Gohāin Barbaruā. The son of Phuphit was made



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Pāniphukan. Alan, the son of Lāpēt, was made Dihingīā Phukan. Maupīā was made Phukan. One Lāling of Lān-mungkhru family was also made Phukan. After this, a great number of Baruās and other officers were arrested, pillaged, and put to death. The Barphukan left unhurt, Maugohāin, Nāchāngkhām Gohāin and one Ganak. Many of the Baruās and Barās were stripped off and driven to their homes. The Marangi Barbaruā, Alan Phukan, and Maupīā Phukan were ordered to accompany the king in his advance up. Thus five months passed. In the month of Dincipit (Ahin) Laden fettered the Marangikhowā Gohain in the Hāticharā, Alan Dihingīā Phukan fled away and joined with the Kaliābariā Phukan. The news frightened all. Having heard this, the Barphukan collected all the Phukans and holding a council with them advanced to up country. The Barpatra Gohain, the Bargohāin, and the Barchetiā were stationed at Kaliābar. The brother of the Barphukan was appointed Kaliābariā Phukan. The Burāgohain, his elder brother, Nāohaliā Phukan and his son, Lāngkhām and his younger brother, Dayangiā Rājkhōwā, the son of the elder brother of Shengkhām Hātibaruā and Khammit, the upper Dayangiā Rājkhōwā, the son of Alan Gohāin were stationed in the village Bhātdharā. Phukanhing was ordered to take his station in the neighbouring Dom villages. The Barphukan with the Baruās and others came up and took Salal Bargohāin with him. They stopped at Hākbāri Nāohāl. They then held a council and after mature consideration captured the body of Chāophā Shujin. The Barphukan sent a Katakī, the son of Lāsam Hāri to bring in Lāhing Mauphukan from Tāimung. The eyes of the sons of Rāngāchilā and his two brothers were extracted. The Barphukan consulting all other officers brought in a prince from Sāmādhārā and nominated him for the situation of the king. The new king ordered to put Chāophā Shujin to death. In Lākni, Kāpshingā (*i.e.*, in 1680 A.D.) in the month of Dīnshipshang Chāophā Shujin was put to death. He ruled the country full four years.



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**CHAOPHA SHULIK.**

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235. In the month of Dinching (Aghon), on the day, Dāpkeu, the grandson of Chāophudām was made king in the Barnāohāl. From Barnāohāl, the king proceeded to Lasang and stopped there. Here Lāluk Phukan said to the king that the Chāodang Baruā, the grandson of Metekiāl Bargohāin, and Chāokhāmdeng Chāorak Saikiā, the grandson of Bānshangiā Barpātra Gohāin should be sent as Katakis to the Salāl Gohāin ordering him to put to death the Burāgohāin, his sons and brothers, and all others of his family. On the second day of the waning of the moon, in the month of Dinching (Aghon), the sons of the Burāgohāin were sent to Tāimung. Then on a certain day, the king impaled them all at the house of the Burāgohāin at Bāhbāri. Lāngi Gohāin of Pukhuripariā Burāgohāin family was made Burāgohāin. Then Maugohāin and Nāchāngkhām were also put to death. The king passed five months at Lāsāng. In the month of Dinruk (Baisākh), the king left Lāsāng for Metekātali and stopped there. After some days, both Dihingiā Dekā and one Akā of Lānphimā family were made Phukans and sent to Kaliabar. Then the king sent one Kamal Abhoipuriā Katakī to bring back the Barpātra Gohāin and the Bargohāin. The two Dāngariās arrived at their homes in the















































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249. In the month of Dinship (Bhādra) the king ordered his officers to catch elephants at Māimelā. Next year, in the month of Dinshi (Falgun), the king dug out a tank, named, Kardai-pukhuri at the foot of the hill Charāideu, where the dead bodies of the kings were entombed. The tank was dedicated to Lāngkuri (Siva). When the dedication ceremony was over, the king offered silver and gold to all. Ten days after, some Hindu Bāpus (Gosāins) were arrested and put to death at Namruk with their sons and brothers. The king ordered to take Bāhbhariā Jadumani and his sons, Kanthabhusan and Chaudrabhusan; Salmariā Paramananda, Sahadev, Joydev, Rāmgovind, Kahākatani, Sudarshan, Jay of Maharā, Auniātiā Kāntā and his son Gopal, Namatia Binand, Moāmariā Sonāi, Raghunandan, and Gajalia Kehu and his elder brother, and his son named Babāi, all these Gosāins to Namruk and put them to death. Accordingly, the Gosāins were taken to Nāmruk and beheaded, only three or four of them remained unhurt. The dwellings of all these Hindu Gosains were reduced to ashes. Then the Auniātiā Bāpu (Gosāin,) Kesabdev, taking silver and gold with him entered into the Chutiā village in Tāimung. The idol of Govinda Thākur was thrown into the river, Tilāo. The idol of Phurā was taken away by the Khāmti Dekā Raja and thrown into the river Tilāo. The eyes of Dakhimpatia Rām Bapu (Gosāin) were extracted and his nose cut off. All silver coins, gold and gold idols belonging to Dakhinpatia Rām Bapu were taken by force. The gold idols were broken down and given to prepare ornaments. All other things were sent to Charāideu. The king's men proceeded to the south to plunder the village, Bebejiā. All the people being very much afraid gave up their silver and gold. The gold and other idols were taken by force, and made over to the king. The wood and stone idols were broken and thrown down into water. After this, the king's men proceeded to Tarātali and set fire to the dwellings of seven villages. The houses were reduced to ashes. Afterwards, wherever any male or female Hindu Gosain child















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in Manipur where he stopped for some time. On the day Rungplão, the Parbatîa Kuari of the king amused herself with a sight of buffaloe's fight. In the night of the very day, the Kuari became ill. In the night of the day, Kāmāo, when every body went to sleep, the Parbatîa Kuari died. In the morning, the dead body of the queen was conveyed up in a boat to Charāideu. The Bura Gohāin, the Bhitarrual Phukan, the Khowāng Phukan of Burgohāin family, the Parbatîa Bharālî Baruā, the grandson of Tāmulidalai, the Dolākākhariā Barua of Kechukaliā family, the Chāodāng Baruā of Pānigaon, the Bāhbaria Baruā, the Kuar Hazarikā, the Kukurāchowās, the Chāodāngs, the Dolāhariās, the Dhanudhariās, and the drummers formed the funeral procession. The dead body of the queen was put into a grave and a brick mound was raised over it.

254. In Lākni Kāsheu (*i.e.* in 1739 A.D.), in the month of Dinching (Aghon), on the day, Kāpshān, Chāo Shutānpā brought Shengdeu from Charāideu. On the death of the Burāghohāin, the grandson of Dhupurā Burāghohāin of Pukhuri-pariā family was made Burāghohāin. Then one Musalman, named, Rāmshā, came to our country. Three Firingis, Gudimbill, Distirbill, and Mistirbill, came with Rāmshā. In the month of Dinkām (Puh), the king came out to the principal gate of Rangpur to meet the Firingis. The three Firingis paid their respects to the king falling prostrate at his feet and offered him five packets of needles, two Sarāis (stands) for keeping in betel-nuts, and two blankets. Three days after, on the day, Plekmuī, the king came to Gajpur from Rangpur. After five days, on the day Khutshi, the daughter of Salāl Bargohāin was made Barkuari. In the middle of the month of Dināh (Chaitra), the king came back to Rangpur.















of Lāngkhātungkā family was given thirty blows on the back and driven from home. Then the Naga Līgirā, the Dhekiāl Phukan and his son, and the Tipamiā Phukan were sent back to their home and their properties were confiscated.

259. On the day, Plekshān, the king prepared a Holong. On the day, Mung-keu of the month of Dinkāo (Sṛāvan), at the moment, Shukna, the king ascended the Holong. The king mounted on an elephant with a gold Howdāh on and entered into the temple of Chomdeu. He conveyed Chamdeu on his neck. He, then, dismounted from his elephant and ascended the Holong with Chomdeu. Now, the king sprinkled holy water of the Brahmaputra river on his body and in the Holong and after attiring himself in gorgeous royal dress sat on the throne. The Chiring Phukan of Chapāguria family and all others named him "Chāo-Shunenphā". Cannon was fired to show respect to the king.

260. On the occasion of the king's coronation ceremony drums were beaten and cannon fired for seven days and nights. People enjoyed great amusements throughout the time. All the high and low officers were feasted to their bellies' fill. After seven days, the king conveyed Chomdeu on an elephant to the temple and placed the idol there. He presented the officers with gold earrings, gold bangles, and gold embroidered cloths. He offered gold earrings, embroidered cloths, girdles, and long cloaks to the Deodhāi Pandits; and silver, gold, cowries, and cloths to the children and the people at large.

261. Then in Lākni, Khutchen (*i.e.* in 1745 A.D.) on the day Tāongi of the month of Dinching (Aghon), the whole country was surveyed. On a Hindu auspicious day, a census of the people of the country was taken. Then on the







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262. Then twelve Chutiās of Tāimung came to our king and complained to him that the Sadiyakhowa Gohāin was oppressing them very much by forcibly plundering and taking their things, so they were sent by the people at large to inform him of the matter. Thus informed, the king ordered to arrest the Sadiyākhowā Gohāin of Kechukaliā family. In the month of Dinship (Bhādra) the king sent the Chiring Barua, Lāidhan Dekā, and Mani Dekā to seize the body of the Sadiyakhowā Gohāin. Accordingly, they proceeded to Sadiyā and captured Sadiyākhowā Gohāin. They deposed the Sadiyākhowā Gohāin and drove him away to his home. On the day, Kāpchen of the month of Dinshipit (Ahin), the Nāobaisā Phukan of the family of Naga Barpātra was made Sadiyākhowā Gohāin. On the day Kātcheu, one Lemā, the son of a female slave, begotten by the king, was made Sāring Raja. The king accepted the Barkuari of the deceased king as his Kuari. Then the Deodhāi, the Mohan, and the Bāilung Pandits examined the legs of fowls and said to the king that he should build anew his granaries, his buildings, his throne, and all the buildings of the Deoghars. The king accepted their suggestion and ordered the Barbaruā to rebuild the buildings of the temples at Charādeo, Hukum Deohāl Malāi Deohāl, Bāntung Deohāl and Kanāi Deohāl. Then the Deoghar of Sengdeu was built anew and sacrifices were offered to the gods. But, as the Deodhāi Pandits said, the sacrifices were not accepted.

263. In Lākni Khutcheu (*i.e.*, in 1745 A.D., in the month of Dinshipit (Áhin), the Deoghar of Chomdeu was smashed by lightning. In Lākni, Rungplāo (*i.e.*, in 1745 A.D.), in the month of Dinching (Àghon), the deposed Bar-







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264. In Lākni Kāmāo, (*i.e.*, in 1748 A.D.) in the month of Dinshipshang (Kārtik) and on the day, Kāpcheu, the king ascended the Patghar. He offered silver and gold ear-rings and bangles to the officials, and silver and cowries to the females. Seven days and nights were passed with great amusements. On the day, Plekshingā and on a Hindu auspicious day, the king came to and stoppeed at Sonarinagar. At the beginning of the month of Dinshi (Falgun), on the day, Kāmāo, he left Sonarinagar for Tengābāri. From Tengābāri, the king came back to Sonarinagar. In the middle of the month of Dinhā (Chaitra), the king came back to Rangpur. In the month of Dinruk (Baisakh), the king went to and arrived at Tāimung. In the month of Dinkāo (Sravan), one Lāluk of the Edābariā Handikai family was made Dekā Phukan. Then in the month of Dinship (Bhādra) the deposed Lāngi Barpātra Gohāin, the Dihingīā Bargohāin, the Salāl Bargohāin, and the Sadiyākhowa Gohāin of Dihingīā family, being afraid of the king, left their homes taking their properties with them. In the month of Dinshipit (Āshwin) elephants were caught. In the latter part of the month of Dinching (Āghon), on the day, Tāongi, the sky roared wildly having no clouds, rain, or wind. There was a shower of hailstone in the villages, Tāirubān, Rangmung, and Tingkhāng. In the month of Dinshipshang (Kartik) the king came back to Rangpur from Tāimung. On the day, Kāpshān, a wild bird coming from a forest entered into the council hall of the king. In the latter part of the month of Dinching (Āghon), a dog gave birth to a hog near the Nāohali. In the month of Dinshām (Magh), on the day Plekcheu, the king came to Sonārinagar from Rangpur. In the month of Dinshi (Falgun) on the day, Pleksingā, the king went to Tengābari. In the month of Dinha (Chaitra), the Bakatial Barbaruā fell ill in the capital. He was watched carefully and sent to his home where he died after five days. Then in the month of Dinkām (Poush) on Hindu Budhbār and on Ahom day, Kātrāo, the king came back to Rangpur. On the day, Mungsheu, the king came to



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265. In the same year, Shuremphā, the brother of the deceased king, succeeded the throne. In the month of Dinruk on the day, Kāpmit, the king ascended the Holong. In the month of Dinpet (Ahār), the king planted an Aubar at Daikāorang near Suffry. Then in Lākni Rungkeu, (*i.e.*, in 1756 A.D.), in the month of Dinkām (Puh), Chāo Shuremphā proceeded to Harāighat from Rangpur and stopped there. He paid respects to the idol there. Then the king amused himself by catching fish, tortoise, and birds in unaccountable numbers. In the latter part of the month of Dinpet (Áhār), the king came back to Rangpur from Harāighat. In Lākni Kāplāo (*i.e.*, in 1758 A.D.) in the month of Dinkām (Puh), on the day Kaplāo and on Hindu Hanibar and at the moment Bāibān, a solar eclipse took place. Next year, in the month of Dinruk (Baisākh), an earthquake took place. On the day, Khutngi the Devighar was burnt by lightning. Then a comet with a long tail appeared in the sky. On the day, Kārāo, at the moment



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Kinngāi, a screech-owl perched on the top of the royal palace at Rangpur.

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266. In Lākni Mungsheu (*i.e.*, in 1762 A.D.) in the month of Dinship (Bhadra), the king's son, the Tipām Raja, died at Tāimung. The dead body was conveyed to and put into a grave near Phulbāri. The king called in the Deodhai Pandits and asked them to examine the legs of fowls to see if Tāimung was a good place for his residence. The Deodhāi Phukan and the Bāilung Phukan, after examining the legs of fowls, said to the king that Tāimung was a good place for his residence but Rangpur, a bad one. They, further added that the king would be master of gold if he would live in Tāimung. The Brahmin and the Ganak Pandits said that Rangpur was a good place for the king's residence. The king disregarding the words of the Deodhāi and Bāilung Pandits and putting faith on the words of the Brahmin and Ganak Pandits removed to Rangpur in the month of Dinshipit (Ahin). In Lākni Plekshingā, (*i.e.*, in 1763 A.D.) in the month of Dinshipshang (Kartik), the younger son of Chāo Shuremphā and his mother, a female slave, the Nāohaliā Phukan of Miri Bargohain family, Mani Dhekiāl Baruā of Lāngkhātungkā family, the Khangīā Baruā, a Brahmin Bezbarua, and one Taptapi, the son of Handikai Dekā Phukan formed a plot and engaged the Chāodāng Barā, the son of Chāodang Baruā, one Shungbar Chamuā barā, one Katāki, one Ganak, one Dhekiāl Bara and his men, one Lāshengia Dhanudhariā Kāri, one Khangīā Naga, and one Mātikhowā, a domestic of the deposed Barneog of Jalambatā family, to seize the body of the Bakatīāl Barbaruā, on his way to Rangpur. On the day, Khutshingā, at about afternoon, they could see the Barbaruā at the principal gate of the royal residence. They, in a body, fell upon the Barbaruā and gave him some blows with their daggers but Kirtichandra Bakatīāl Barbarua escaped death. The Barbaruā dragged in the Chāo-dang Baruā and rested under the shed called Pālighar. The rebels fled























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failure. I have collected men to take my tributes to the heavenly king as a sign of gratitude. I wish to offer my daughter to your king and intend to send her with you." The Katakis remained there. Having heard the news, the Khangīā Phukan came back with all others in the month of Dinpet (Áhār) and stopped at Sonārinagar. At the beginning of the month of Dinruk (Baisakh), he came back to Rangpur. Then the Khangīā Phukan was made Dhekiāl Phukan.

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271. In Lākni Kakeu, (*i.e.*, in 1768 A.D.) in the month of Dinshām (Māgh), Chāo-Shuremphā proceeded to Sonarinagar from Rangpur. In the latter part of the month of Dinshām (Māgh), Raja Joysing sent two respectable Katakis, namely, Hirāmani and Nānang with his daughter, Kuranganayani (fawn-eyed), to the heavenly king with great pomp. Raja Joysing offered one elephant, one horse, two hundred male and female slaves, and many other things as dowry. Our Manmath Bara was to accompany the princess. They arrived at Tengabāri. The king heard the news. He ordered the three Dāngariās and the Barbaruā to go in advance and escort the princess to Sonārinagar. They were further ordered to build some houses near the river, Tilāo, for the residence of the princess. Accordingly, the three Dāngariās and the Barbaruā did as was desired by the king. Then in the month of Dinshi (Fālgun), the females were ordered to fetch water from the river Tilāo to wash the body of the princess but the king did not observe the ceremony himself. The princess' body was rubbed with turmeric and washed for seven days. On the day, Mungkeu, the princess was made to ascend the Holong and created Barkuari (chief queen). Then in the middle of the month of Dinshi (Fālgun) on the day Khutmit, one Hiromani offered the princess in marriage to the king. He was then sent back. The Cholādhara Phukan, the son of the Barbaruā, dedicated five elephants, ten horses, and his daughter, Shengkhu to the Kuari. In the middle of the month of Dinshi (Fālgun), on the







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
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273. In the same year (*i.e.*, in 1768 A.D.) the Nāmrupiā Raja became king. At the moment “Hukhrāmābān” (*i.e.*, at the time when cows and buffaloes come back home after grazing), the dead body of the deceased king was conveyed in a boat upstream the river, Tilāo (Lohit). The king brought with him the Tipām and Sāring Rajas, the sons of Chāo Shuremphā, and their mother, the Parbatīā Kuari. Both the brothers (Tipam and Sāring Rājas) and their sons and daughters were taken to Tāimung and placed there. On the day Tāoshingā, the king came to Tengābārī from Dergāon. On the day, Dāprāo, the king came to Sonārinagar from Tengābari. The dead body of the deceased king was carried in a boat upstream the Dikhau to Tāimung to put it into grave there. Then Kirtichandra Baruā told the king to take the dead body down again in the Dikhau river. The dead body of the deceased king was brought back to Sonārinagar. They stopped at Simaluguri, near the river, Tilāo. After ten days, the dead body of the deceased king was burnt. The bones and ashes were carried to Charāi-







































































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Bargohāin, Barpātra Gohāin, some Bar-  
 baruā and Barphukan, and many others,  
 Phukans and Rājkhawās.

289. ប្រសិនបើ ឈ្មោះ ១ ឈ្មោះ ២ ឈ្មោះ ៣ ឈ្មោះ ៤ ឈ្មោះ ៥  
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289. Then the heavenly king des-  
 patched the Bhātialiā Phukan of Duarā  
 family to fight with the Chungis and the  
 Matakas. He marched against the  
 Matakas with his force, defeated them,  
 and occupied their country. When the  
 Bhātialiā Phukan was busy with his  
 eight thousand men in repairing the fort  
 and the houses at Nāmruk, the Matakas  
 and the Marāns assembled together and  
 surrounded the fort. Three of our men  
 came running and informed the Phukan  
 of the news. He came out of the fort  
 and proceeding through a jungle arrived  
 at the side of the river Dibru. He  
 stopped there. There he collected the  
 stout and strong men of all the villages and  
 ascended up the country. The Dikariāl  
 Kuār of Hilaidāri family became com-  
 mander. He collected all the strong  
 men of the villages and after a long  
 discussion made them take a vow to  
 fight with the Matakas. One Bhakat  
 Charan made himself commander of  
 another body of men and came up to  
 make joint efforts with the Phukan.  
 Now the Matakas in a body dashed on  
 and attacked our army but they could  
 not attain success. One Gobind made  
 himself Barbarua and coming up swift  
 at the head of a body of Matakas charged  
 our army in person but he was repulsed.  
 The Matakas then retreated to Hagun-  
 muri where they constructed a fort and  
 lived therein.

290. ឈ្មោះ ១ ឈ្មោះ ២ ឈ្មោះ ៣ ឈ្មោះ ៤ ឈ្មោះ ៥  
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290. Hearing the news, the king  
 assembled all the officers and after  
 having had a long discussion with them







ក៏ រក ឃើញ ក្នុង ក្បួន ប្រើ ប្រាស់ របស់ អ្នក រៀន  
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the Dāngariās of the Mataks having entered into a forest. Thus being intimidated the Dāngariās came back to Rangpur.

[illegible]

293. ប្តីក្រីក្រ ម្ចាស់ ឈ្មោះ ហង់ ហង់ រ  
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292. Then the Mataks and the Chungis with Hambhu, Bistu, Lepherā-parmanand and Haru-sripati at their head, came out of their retreat and surrounded the fort of the Bhātialā Phukan of Duarā family. One Bhakat Charan Hilaidari Kuar of Eraltali came out and became commander. He collected a number of men and proceeded to join with the Bhitaruāl Phukan to make joint effort in the war with the Mataks. A terrible battle was fought for many days and nights with indecisive result. The Mataks took their station at the side of the Dibru river. On the day Mungmut, the Lāsengiā Barpātra Gohāin of the family of Klang-seng Barpātra, the deposed Dekā Phukan, the Basā Rājkhowa with two of his men, the grandson of Bargohāin and three persons of the family of Hariāh Dekā made a conspiracy against Chāo Shunyeuphā. Having heard the news, the king became offended with the Barpātra Gohāin and fettered him. Then the Barpātra Gohāin was driven away to his home at Lesāng. The Naphukan and the Basā Rājkhowa were sent to exile in the forest Nāharani. The three persons of the family of Hariāh Dekā were put to death. Formerly in the war with Govind at Hagunmuri Phedelā Barpātra Gohāin, the grandson of Lāko Barpātra, was killed. Now his son Gugā was made Barpātra Gohāin.

293. Now, the Matakas and the Chungis were putting up for a long time in a fort near the Dibru river. The king heard the news. He called in the three Dāngariās, the Phukans, and the Baruās




and after having had a consultation with them made the Deka Phukan, the son of Lāhan, the commander of a body of men proceeding in one direction. The Na-Phukan of the family of Mādūkial Burāgohāin was given the command of a second body, and one Hari, the son of one Chiri, was made commander of a third body. The Hazarikās, the Saikiās, and the Barās were ordered to follow the Phukans to war. All of them proceeded on and arrived at the side of the Dibru river. The enemies surrounded our fort. Our men gave battle. The Matak and the Chungis, being unable to resist our onset, wavered and retreated. The Matak fled away and entered into a deep dark forest, where they constructed a fort and put up therein. Our army erected a fort by the side of the Dibru river and lived in there for a long time to watch the movements of the Matak but not a single Matak could be seen.

294. 294. Formerly in lākni kākcu, on the day mungkeu, the king prepared a Holong but he could not ascend the Holong to assume the formal designation of king. The great drum was also at Nāmruk. In the meantime, Matak's rising took place. As its consequence, the king could not ascend the Holong. The Matak king entered into Rangpur and put up in the Holong. The Holong at Garhgāon was not occupied by the Matak. Now, the king wished to have a new Holong erected. A new Holong was, accordingly, made ready. Then in the new year, in the month of Dinkāo (Sṛāvan) on the day khutshi, the heavenly king ascended the Halong and took the name, Chāo Shunyeuphā ngāmmung. One Jagari of the Habialia tribe was ordered to fetch the great drum and place it in the Holong. For a year, sacrifices were not offered to Shengdeu. Then in the month of Dinshipshang (kāti) and on the day Raishingā, Shengdeu was worshipped at Charāiden. The king was at Rangpur.

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offer sacrifices to the gods and to the dead in the principal house. The Deodhāi Pandits performed the ceremonies accordingly. In lākni Plekshi, (i.e., in 1772 A.D.) in the latter part of the month of Dinshipshang (kāti) the king removed to Garhgāon from Rangpur. In the month of Dinching (Āghon) on the seventh day of the rising of the moon, on the day Rungmāo at the moment Lābānlung, the king ascended the Patghar and offered presents to all. The king passed a month and a half at Garhgāon. Then in the month of Dinkām (Puh) the king came back to Rangpur from Garhgāon.

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303. The Kalita Phukan, being driven away, dwelt in the village Tāmulanibari, near the river Tilāo. He thought of making himself independent. He collected the people there and made himself king under the name, Mirhang. He proclaimed that his future generation should be termed "Chāo Mirhang," when he had made himself king at his home in Tāmulanibāri. He erected a fort there and dwelt in it for a considerable length of time. Then he came to his home at Kechāmāti and stopped there. He collected all the people of the north and declared himself to be their king. Assuming the title of king, he appointed Burāghāin, Bargohāin, Barpātra Gohāin, Phukans, Rājkhawas, Hazarikās, Saikiās, and Baras from among the people assembled. He made a throne and ascended on it. He, then, made preparation for conquering the country. A number of people declined to accept the Kalita Phukan as their king. Now, the people of all the towns and villages of that side, being afraid of the Kalitā Phukan, paid him homage and accepted him as their king. The news reached the heavenly king. He became very much infuriated with rage and called in the three Dāngariās and all











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305. Thus being informed, the king sent Katakis blaming the Phukans and the Senapati. The Katakis came to the Phukans and said to them the following words of the king, "if the Phukans cannot succeed in capturing the Kalitā Phukan, I shall enlist them among the Kalitas". Having heard the words of the king, the Phukans became very much afraid. Then the two Dāngariās, the Phukans, the Rājkhawās, the Hazarikās, and the Saikiās held a council and after a long discussion decided to proceed to and surround the forest on the hill Rangāgarā. They proceeded accordingly, to Rangāgarā and surrounded the forest but they could not find out the Kalitā Phukan there. The Kalitā Phukan fled away and entered into the village Khangīā belonging to the Miris. Halting there, the Kalitā Phukan offered silver, gold, and cloths to the Miris and said to them, "if you join with me in fighting and never forsake me, and if I may get victory, I shall allow you to have the rule of the northern part of the country". Thus being told, all the Miris came down to Khangīā and consulting together said to the Kalitā Phukan, "if we join with you in devastating the province, it will not bring good to our country. You must take back the presents of silver, gold, and cloths which you have given to us and you must not remain in our country".

306. Then the Kalitā Phukan came to and stopped on the hill called Luthão. The Phukans got the information of the Kalitā Phukan putting up in Luthão. The two Dāngariās, the Rājkhowās, the Phukans, the Hazarikās, and the Saikiās consulted together and sent a selected body of men consisting of the Hazarikās, the Saikiās, and the Dhanudhariās against the Kalitā Phukan. The Chãodāng and the Kukurāchowā Baruās were also







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307. The king then despatched Katakis to tell the Dāngariās and the Phukans to come back. In the month of Dinchit (Jaistha) all the officers returned from the field of action. The Salāl Gohāin proceeded to Kaliābar and stopped there. The Marangikhowā Gohāin left for Marangi. The Phukans, the Rājkhowās, the Hazarikās, and the Saikiās came back to Rangpur. Formerly when Chāo-Shuremphā died, his dead body was conveyed in a large boat from Dergāon upstream the river Tilāo. From Tilāo, the dead body was carried in the boat upstream the Dikhau river and arrived at Malāihāt. The Barbarua, Kirtichandra of Jalambatā family, and the three Dāngariās consulted together and expressed their opinions as to what should be done with the corpse. The Barbarua advised the king to burn the dead body. The king agreed with the Barbarua. The dead body of the king, then, carried downstream the Dikhau and burnt near the Sonari-Bil by the side of the Tilāo (Loohit). In the meantime, there was a great disorder in the country. People left their villages and there was continued struggle for a long time. Now when the country came to the normal condition, the king asked the Deodhāi Pandits to examine the legs of fowls. The Deodhāi Pandits, accordingly, examined the legs of fowls, and found the calculation unfavourable. Two of the learned Deodhāi Pandits said to the king that formerly in the days of our forefathers, the dead bodies of the kings were entombed on the Charaideu hill and mounds were erected over the tombs but in the case of your predecessor, his dead body was burnt down only. This action, they further said, was not good and so there was disaster in the country. The king agreed with the Deodhāi Pandits and asked them to do what they would think proper for the good of the country. The Pandits said that they would worship the gods and then an effigy of the deceased king would be entombed on the hill after having performed necessary ceremonies. Then in the month of Dinehit (Jaistha) the Deodhāi Pandits got a gold effigy of the late king con-



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structed. They, further, made another effigy of straw. On an auspicious day the Deodhāi Pandits and the Sabhapandits proceeded to the side of the river Tilāo and burnt down the straw effigy. Then Rikkhvan ceremony was performed. On the day Rungkeu eight buffaloes, ten fowls, and a large quantity of wine were offered to gods. Then the remains of the effigy was brought to Charāideu hill and put into grave. For ten days meals were offered. On the day Kakeu, sacrifices were offered to all the dead kings together.

308. In lakni, kâtsheu (i.e., 1773 A. D.), in the month of Dinship (Bhadra) on a Hindu auspicious day, the heavenly king Shunyeuphâ, got the king-posts of the principal royal house at Rangpur put into the holes. In the latter part of the month of Dinshipit (Āhin), the Barphukan of the Sandiqui family became very old and weak to do further service. His services were dispensed with and he was allowed to take rest at home. Then the Deka Phukan of Lāhan family, called, Domāi, was made Barphukan and sent to remain at Harāighat. Then the king summoned the Deodhāi and the Mohan Pandits and also the Brahmin and Ganak Pandits. His Majesty asked them to consult their astrology and tell him if it would be good for him to stay at Rangpur or at Garhgāon. Accordingly, they consulted their Sastra. The Deodhāi and Mohan Pandits said that Garhgāon would be the proper place for the residence of the king but the Brahmin and Ganak Pandits said in favour of Rangpur. The heavenly king accepted the decision of the Deodhāi and Mohan Pandits. In the month of Dinching (Āghon) on the day Khutcheu, on Hindu Budhbār, the heavenly king left Rangpur and came to Garhgāon. During his stay at Garhgāon, the Brahmin and the Ganak Pandits said to the king that His Majesty had acted according to the advice of the































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316. In the same month, on the day Kapshingā, the king's eldest son, Sāring Rājā, was made Dekā Rājā or Jubarāj (heir-apparent). In the month of Din kāo (Śravan), the king's eldest daughter was attacked with small-pox at Rangpur. On the day, Khūtshān, the king removed his daughter to the side of the tank, Jaysagar. She was kept in a building near Devighar. The mother of the princess was Parbatīā Kuari and she was of the Mechagariā Bargohāin family. On the very day, the king proceeded to Diling and stopped there. The Brahmin and the Ganaks said to the king that it was not proper for him to stay at Dihing. The king then came back and remained in the city of Rangpur. After sixteen days, the king's daughter, who, suffered from small-pox, expired. Her dead body was put into grave at Bhogbāri. The king also got the disease. The high officers assembled together and







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put him to death. The Bargohain's sons, the Cholaḍharā Phukan and Bangali Phukan were beheaded. All the properties of the Bargohain were confiscated. The youngest son of the Bargohain was driven away to jungle from his home. Parbatia Kuari of the late king, Chāo-Shunyeuphā, was driven away from her residence in Garhgāon. Her daughter was driven away to Garudharia. The Kāthkatiā Baruā's eyes were extracted and sent to exile. His two daughters were beaten to death. His properties were confiscated.

319. In lākni, Mungplāo, (*i.e.*, in 1780 A.D.), arrangement for the preparation of a *Holong* was made. For seven days feasts were offered. The king posts of the *Holong* were put. In the same year, the Dihingia Edābariā Barbaruā offended the king. The Barbaruā and all his sons and daughters were driven away from their home at Edābari. In Lākni, Plekngi (*i.e.*, in 1781 A.D.), in the month of Dinshi (Falgun) the king prepared himself for ascending the *Holong* (Sīngarighar). The king, mounting on an elephant with a gold *howdāh* on, proceeded to the temple of Chumseng (Chomdeu). On his arrival at the temple, the king got down and conveyed Chumseng on his neck. The king again got on the elephant and came to the *Holong*. There, dismounting from the elephant, walked up to the *Holong*. The king washed his body with holy water of the Barnadi (Brahmaputra) and then, putting the royal dress on his body, ascended the *Holong* and took his seat on a throne. The Bāilung Tirual Phukan of the family of Dekā Phukan named the king as “Chāōphā Shuhit-pungngāmmung. Cannon was fired very often on the occasion of the coronation ceremony. For seven days and nights, drums were beaten, gongs were struck, and flutes were blown. All the people amused themselves. At the time of ascending the throne, the king pierced to death a buffalo. All the great men of the country were entertained with feasts for seven days. At the end of seven days, the king took the image of











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322. In the month of Dinchit (Jaistha) of the same year, the great drum, the nine graded gold throne, and the temple in the city were struck by lightning. These were reduced to ashes. The king called in the Deodhāi, Mohan, and Bāilung Pandits who worshipped the heavenly gods. In the same year, the king-posts of the Pātghar were raised. Sometime after, the king went to Sonārinagar and stopped there. The king ordered one Dihingiā Gogoi to be Barphukan. For some days, the king amused himself in catching fish and tortoise. Then the king came back to Rangpur. In lākni khutshi (i.e., in 1783 A.D.), the Pātghar (a planked building) was completed. In the same year, the king came to Sonārinagar. Therefrom the king went to Garamur. One day, the king proceeded downstream the river Tilāo (Lohit) and arrived at Naroa Gosain's Satra. The king ordered one Bhumuk to have a sight of the Satra. The son of the Naroā Gosāin, called Manjoi, was seized and taken with the king. This happened in the month of Chaitra. The king returned to his ship but in the meantime a severe windstorm arose. It was found











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325. Then the heavenly king made one Kaliā of Pukhuripariā Buragohain family, Dekā Phukan, and directed him to proceed against the enemies. Accordingly, he marched down and met the enemies at Teliādungā. A battle was fought in which the Dekā Phukan fell dead. The people of Bakata, Tipam, and Barhat were ordered to fight with the Matakas. The Barhātkhowā commanded our men but in an engagement he fell dead and his army took to their heels. The Dihing Gosāin with a body of men confronted the enemies. He, however, could not hold his ground, and fled away in great disorder. The king, then, ordered the Khārghariā Phukan of Dihingia family and the Dolāsariā Baruā of Hilaidāri family to proceed against the Matakas. Both the officers, with their army, marched against the enemies but they were repulsed with heavy loss. The Matakas came to and stopped at Natinisigā. They advanced further upward and arrived at Māchkhawāhāt. The Bailing Phukan collected a number of men. He made a surprise attack on the enemies, and made a number of captives. The captives were brought to Jerengapathār and put to death. He, then, advanced upwards and came to Pajikata tank. Therefrom he came to Hākām field. The heavenly king sent several bodies of men, from time to time, to fight with the enemies. For many days, these bodies of our men fought day and night with the Matakas. Our men could not vanquish the enemies.







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327. The heavenly king had a consultation with Bhamabal Bāilung Chiring Phukan of Chapaguriā family, Bhadari Cholahdara Phukan of Dihingia family, the Na-Gosain, the Tipamia Rajkhowa of Lānmakkhru family, and a domestic named Hunbar and decided to go away leaving the town. With the help of these five men, His Majesty collected as much wealth and things as possible and getting in a ship fled away in the night time. The idols of Chumpharungmung (Chomdeu), Sengdeu, and other gods were left behind in a hurry. The Matakas entered the city of Rangpur in the next morning. They found in the city a woman of Dihingia family and put her to death. One Pelan Bāilung of Chapaguria family took the idol of Chumsheng and ran away. Our people fled in great disorder leaving their homes. Some fled to north and some to down countries. The heavenly king, Chāopha-Shuhitpung-ngāmmung left Rangpur in the month of Māgh on Ahom day, Tāoshinga and on Hindu Brihaspatibar (Thursday). The



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Matak remained in the city of Rangpur  
 for seven days without action.

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328. Then one Pabha Matak with a  
 body of Matak proceeded to Charāideu  
 and set fire to the temple buildings. All  
 the properties were destroyed. After  
 this, he advanced to Bakata. The  
 Dihingīā Barkuari directed the Bakatiāl  
 Barbaruā, Manjoy, to fight with the  
 Matak. Accordingly, he collected a  
 number of men to meet the enemy.  
 The Matak came back to and remained  
 in Rangpur. Manjoy Bakatiāl Barbaruā  
 marched down and arrived in Chatainagar  
 and halted there. Then our men, the  
 archers and gunners, made Manjoy their  
 commander. They collected as many men  
 as possible and came to Pānichakuā where  
 they stopped. The Matak met our men  
 and gave battle. An innumerable number  
 of our men fell dead in the field of battle.  
 Half of our men dashed into the water  
 of the river and there they were drowned.  
 The remainder of our men fled upward.  
 The Matak pursued them and entered  
 in Chatainagar. Manjoy Bakatiāl Bar-  
 baruā took to his heels. The Matak  
 entering into the town set fire to the  
 buildings and reduced them to ashes.  
 One Daimān from the east came with  
 guns, spears, and other materials to help  
 our king. On his arrival in Nāmruk, he  
 was informed that the heavenly king,  
 Chāophā Shuhitpungngāmmung fled  
 away to Gauhati leaving the country.



















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335. In the same year, some stout and strong men of good families assembled together. Amongst them, Charan and Sikiri were more influential. They collected the people of three villages, Barnadi, Bântung, and Tingkhâng and after having had a consultation decided to stand against the Mataks. They erected a fort near a hill and lived in. Large and small guns were put to fortify the stronghold. The Mataks attacked them but being unable to take the fort returned to their homes. For sometime the Mataks remained inactive. One Tirupaliâ Bâlung Dâmphukan, one Sundar, Ahomtekela Harukuri Barâ and one Binkan Tamuli got together in the Kâliabarâ Hâtthagâ field and called in a large number of men. They consulted together and decided to stand against the Mataks. They constructed a fort at Daipatang and lived therein for a long time. Thus they remained in safety.

336. Sometime ago, one Petfutâ Deodhâi Sengdhoâ Phukan was made Dekâ Phukan by the then Keduguriâ Barpâtra Poaligohain and directed to fight with the Mataks. He, now, collected a large number of men and remained in a stockade. The Mataks did not give battle for a long time. He, with his men, robbed the people of their rice, gold and silver, cloths, and other properties by surrounding their dwellings. One Helan Phukan of Dihingîâ village made himself Barbaruâ. He collected five Hâtimuriâ clans and fought with the Mataks. This man, too, lived on by pillaging the villages. He fell upon the villagers unaware and plundered them of all their properties, such as, rice, silver, gold, cloths, and other household articles. He made a fort near Lâdaigarh and stopped therein with his men. One Bhakala Silâ











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it was burnt on a funeral pile. On the 10th day, the Dahā ceremony was performed. The three Gohains, namely, Burāgohain, Bargohain, and Bārpātra Gohain, and others were entertained with curd, milk, plantain, and sugarcane. At the end of a month, all the Gosains and Brahmins were called in and a Barsabah (public worship of Bishnu) was performed. The Shraddha ceremony was done according to Hindu rites in the city of Jorhat. The Buragohāin entertained all the nobles. Then preparation to put the bones and ashes into a grave on Charaideu hill near a mulberry tree. The Dhanudharia Lukhura-khuns, the Chetiāpatārs, and the Gharfaliās conveyed the bones and ashes and other necessary things. The Dihingīā Phukan, the Kuar Hāzarika, and many other Baruās and Baras accompanied the procession. They arrived at the foot of the mulberry tree. Then the Burāgohain ordered the men of the Bānkhen, Bantung, and Tingkhāng clans to dig a pit and place planks at the top. They did their work as directed. The bones and ashes with necessary articles were put in a box which was placed in the pit. Then earth and planks were placed at the opening. The Buragohāin ordered the Dhanudharia Barā to raise an earth-mound upon the grave. A mound called Maidam was, accordingly, made.

345. Lākni Kātplāo (*i.e.*, 1792 A.D.) arrived. In the same year, the Moāmariā Mataks devastated the villages in the north by burning down the dwellings and the granaries. They were punished. Then the Burāgohāin was busy in training sepoy. There were eighteen companies or divisions of sepoy. Each company consisted of one hundred sepoy, one Subadar, and two Jamadars. These sepoy were regularly trained for a long time. The Burāgohain ordered his men to distribute amongst the sepoy, Sināt Patharkalāis (flint-guns), bags for keeping bullets, etc., coats, caps, girdles, Damura guns, pantaloons or trousers, and flags. Thus being garmented, our men were trained. They put on the dresses provided to them and were under training for a long time. The eighteen



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companies of sepoys got well trained. The Buragohāin was very much pleased with the progress they made. Then the Buragohain directed the Deka-Phukan of Kuaigayan family to put the hāts (market-places) and the villages in order. The Deka Phukan proceeded upward and came to Bhitarnāmsheng. There he put in order the hāts and the villages. From Bhitārnāmsheng he came to Jabakā where the hāts and villages were reorganized. From Jabaka, he came to Rāisha. Here too, the hāts were properly arranged. From Raisha the Deka Phukan came to Mahbari, Bar Abhaipur, and Nagahāt, one after the other, put the villages and the hāts in proper order. At last he came to Mahang. Here he reconstructed the town and demarcated the area by putting pipul trees. A company of sepoys was stationed there to guard the place. The Deka Phukan had to stay there for sometime. After finishing his task, the Dekā Phukan came back to and stopped in Rangpur.

346. In the same year, the Burāgohāin directed the Dekā Phukan to get the walls of the city of Rangpur repaired and have a magazine ready. In the same year, the Burāgohāin ordered the Mohan Phukan, Deodhāi Phukan, Bāilung Phukan, and other Mohan, Deodhāi and Bāilung Baruās to perform a Deo-Puja (worship of the spirits) in honour of Chāopha Shuhitpungngāmmung. They performed the ceremony, and silver and gold were offered to them. The Dekā Phukan repaired the walls of the Rangpur city and got a magazine ready as directed by the Burāgohāin. Now, new officers were appointed. One Bhomarā Kaliā of Dehingīā family was made Barphukan. The brother of Parbatīā Kuari of Bargohāin family was created Bargohāin. Kenduguriā Poāli Gohāin was made Barpātra Gohāin. One Bhadari of Dihingīā family was made



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Rājkhowā, one Maniram Kalita a Sheristadar, one Kasinath Brahmin a Tamuli Phukan, one Haranath Gana as Parbatia Baruā, and one Bhawanar son of Manjur Kuar as Neog Phuka. Thus the Hāzarikās, Saikiās, Barās, and others were appointed. One Sengelibari was made Masāi Phukan. One Petphut Baruā of Sāringiā Deodhāi Phuka family was made Malaigharia Baru. Joybar Baruā was son of the Malā ghariā Baruā. One Sukura was Seng dhowā Phukan. His brother was called Manāi. Bengali Gogoi Phukan was so. of Manāi. One Narā Bāilung Phukan became Barbāilung Baruā. The king now held a council with all the officers and discussed how to carry on the work of the administration. A regular force of sepoy was formed. Two Subadars namely, Chatrasing and Rupsing, were appointed to train the sepoy.

381. Then in Iakni Rungmut, Malau thupia Nagas killed a number of our villagers and pillaged their properties. The news reached the king and the three Dāngariās. They held a council and decided to send an expedition against the Nagas. They ordered a number of Hāzarikās, Saikiās, Barās, Dhanudharias, and a company of sepoy's under the Subadar, Chatrasing, to proceed against the Nagas. Bhawanand Phukan of Kuar family was made Neog Phukan. A number of fighting men of good families was also given. All the men assembled together and marched off. They arrived at Dopdar where they constructed a stockade and took their station. The Neog Phukan summoned







[illegible]

THE END

Kapmit (*i.e.*, Mr. Watts) as to what the King, Mr. Sāring Raja, ordered, and molated Mr. Watts. The latter part of the Hindu Mahapurandar Sā country annexed. Then Mr. Y.

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